Geo Pond

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

[G]AMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother * * * * * * therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

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THE PHILANTHROPIST,

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THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:
Tuesday Morning, August 28, 1838.

THE CAUSE IN OHIO.

We have several accounts before us of anti-slavery meetings in Ohio, some of which we must abridge.

Female Anti-Slavery Meeting.

Agreeably to adjournment, the Quarterly Meeting of the Fayette County Female Anti-Slavery Society was held at Mr Mirick's, July 10, at 1 o'clock, P. M. The meeting commenced with prayer, and after the minutes of the former meeting were read, the following resolutions, offered by Mrs. A. C. Mirick, were unanimously adopted.

Resolved, That we unite with the proposals of our eastern sisters, to observe the last Monday of this month as a day of humiliation and prayer, and that the Executive Committee be requested to make the necessary arrangements for holding a meeting on that day.

Whereas, our faith should be made manifest by our works, therefore

Resolved, That A. C. Mirick, M. S. Ustick, and C. A. Martin be appointed to report to the next meeting, a plan for devoting the labors of one day in each month to the cause of the oppressed.

Resolved, That we hail the "Colored American," edited by a colored minister, (as it carries with it demonstrative evidence that talent and piety are not restricted by color or features,) as an important auxiliary in the anti-slavery enterprise; and that the Treasurer be directed to subscribe for that paper on behalf of the society, and appropriate two dollars for that purpose.

By P. Eastman.

Resolved, That we, as a society, will do what we can to obtain signatures to petitions for the abolition of slavery in the District of Columbia.

After appropriating two dollars for a copy of the "Colored American," it appeared that (including what was collected at this meeting) there remained upwards of four dollars in the treasury. It was therefore determined to send four dollars to the Executive Committee of the Ohio State Anti-Slavery Society, to aid them; at the same time requesting to have one dollar's worth of Scott's pamphlets in return, to which Miss Robinson added two dollars as a donation.

Lorain County Anti-Slavery Society.

WEDNESDAY, July 4, 1838.

The Lorain County Anti-Slavery Society met pursuant to notice, at 10 o'clock, at the Presbyterian church in Elyria. Prayer was offered by Rev. John Hillis.

The Report of the Board of Managers was presented and read by the Secretary; whereupon it was accepted, and ordered to be published.

The Declaration of Independence was then read by Rev. H. Loss, followed by Professor Morgan reading the Declaration of Sentiments of the American Anti-Slavery Society.

The striking congruity of these two documents was well exhibited, and produced a very pleasing effect on the audience.

[Ja]mes A. Thome addressed the audience on the Effects of Emancipation and the Apprenticeship System, as witnessed by himself in the West India Islands.

Adjourned Meeting, 6 P. M.

The committee to nominate officers reported, and the following gentlemen were elected for the ensuing year:—President—D. W. Lathrop. Vice President—R. L. Howard. Corresponding Secretary—P. Bliss. Treasurer W. M. Beebe.

The following resolutions were then read and adopted:—

Resolved, That in forming an estimate of slavery, we are not called to sustain charges of wanton cruelty against individual slaveholders, but we consider the system itself of such a nature as to require unmerciful privations and shocking tortures to secure its existence.

Resolved, That it is due to our Southern fellow citizens to admit that they possess understandings, a high sense of honor and a conscience to perceive right and wrong, and that they will eventually listen to reason and argument, and will yield to the force of truth and to the voice of the community.

Resolved, That this Society raise, without delay, at least [illegible] 100 or more for the purpose of procuring a supply of [anti-slave]ry books, to be sold in this county at cost, and the proceeds, when realized, to be paid to the order of the subscribers in due proportions, and the rest to be applied in promoting the general objects of the society.

Resolved, That it be recommended to the local societies to [carry] into effect the plan of permanent quarterly subscriptions [for] the support of the cause, and that every individual be requested to contribute.

Resolved, That the Managers of this Society be requested [at the]ir first meeting, to take vigorous measures to obtain [aid for] the objects of the Society, and to promote those [objects] [by] every method in their power.

Ashtabula County Anti-Slavery Society.

The annual meeting of this Society was held in [the] Presbyterian church in the village of Monroe, [Jul]y [illegible].

[Office]rs elected for the ensuing year.—President, R. Hawley; Corresponding Secretary, P. R. [Sp]encer; Recording Secretary, E. G. Luce; Treasurer, John S. Mills.

[After] various appropriate exercises, the following [proc]eedings took place.

[The c]onstitution having been read by the Recording Secretary, [mo]re than 100 names were added to the list of members, [a] contribution of about $60 was, during the time, taken [in] aid of the operations of the society.

[The Ch]airman of the Committee on Resolutions submitted [the fol]lowing, which were severally adopted.

[Reso]lved, That, through the dark vista of coming years, [we see] glimmerings which betoken the ushering in of that [day] [wh]en every son and daughter of Columbia [illegible] [vis]ible on this, the birth-day of our nation, with [lib]erty [illegible] never dying inheritance.

[Reso]lved, That American Slavery is an evil, viewed [in every p]ossible light, not equalled by any other in this land, [and th]e slaveholder and his apologist contribute the most [to the heap]ing up of human woe, and in view of this appalling [evil we ha]ve the stern and continued rebuke of every patriot, [philanthro]pist, and christian in our country.

[Reso]lved, That our motto is—*total, immediate, uncon[ditional e]mancipation* of the slaves in the United States, [by th]e operation of peaceable, moral, and constitutional [means].

[Reso]lved, That we most unequivocally disclaim all [fellowship] with any man or set of men, who would incite or [instig]ate the slaves to insurrection.

[Resolv]ed, That slavery in the United States is a *na[tional sin]*, and, as such, the North, as well as the South, is [held] responsible therefor.

[Resolv]ed, That we hail with satisfaction the efforts now [being mad]e by the free colored population of our country. [Because] those efforts are developing mind, intelligence, [and] patriotism, [de]votion, properties and virtues, cal[culated to w]eaken and destroy prejudice of *color* and *imbe[cility]* [and t]o secure confidence and uniting zeal in the friends [of emancipa]tion.

[Resolve]d, That we are led to question that man's re[ligion] who claims for himself rights and privileges of [which he] [woul]d [w]rest another, both natural and relative.

[Resolved, T]hat our confidence in the justice and right[eousness] [of the cau]se of anti-slavery is unshaken; that the [go]spel and the honor of our country admonish us to steadfast perseverance, and that the substantial progress of truth exhorts to gratitude, union, and untiring action.

9. *Resolved*, That it is important that the Monthly Concert of Prayer for the Slave on the last Monday in each month, be remembered by all who look for the redemption of the thousands in our land now held in bondage, as the hope of success in this cause depends upon the blessing of Almighty God, who heareth the cry of the oppressed.

10. *Resolved*, That the pro-slavery spirit, and anti-republican principles which have been recently manifested on various occasions, strike at the very being and existence of our free institutions.

11. *Resolved*, That the Society will (as soon as practicable) furnish every family in the county with a copy of Weld's Scriptural Examination of Slavery.

The officers remark,—

"The meeting was numerously attended, and characterized throughout by great unanimity of sentiment and feeling. With a deep sense of the wrongs of the *slave*, was mingled a fraternal feeling for our *erring brethren of the South;* freely indulged, as the mind reverted to "the days that tried men's souls"—when the north and the south mingled with one soul in council, and stood shoulder to shoulder in the unyielding conflict for *"equal rights."* The several addresses, eliciting variety of talent, exhibition of truth, striking moral and political deductions, and solemn appeal, were listened to by an intelligent audience, with an intense and unbroken interest. From the memory of the past, and ardor of the present, the future was lighted with hope—and, while all felt to adopt the motto, "the Union," they beheld it perpetuated by the abandonment of aught extraneous to the bonds of christian duty, and the broad principles of American freedom.

Cuyahoga County Anti-Slavery Society.

The first annual meeting of the Cuyahoga County Anti-Slavery Society was held in the Stone Church, Cleveland, on the 4th day of July, 1838, at 3 o'clock, P. M.

In the absence of the President, John A. Foote, Esq., one of the Vice Presidents, took the chair."

* * * * * * *

The committee appointed by the Board to prepare business for the society, reported the following:—

That a committee be appointed to prepare an address to the abolitionists throughout the county, stating the objects and business of the next annual meeting; the claims of the oppressed, and necessity of waking up, and acting with vigor.

Also a committee to prepare business for that meeting.

* * * * * *

Resolved, That the Executive Committee be instructed to procure speakers for the meeting of the society in September.

On motion of H. Blodget, of Euclid,

Resolved, That the Executive Committee be instructed to correspond with candidates for Congress and the State Legislature, and ascertain and publish their views on the subject of slavery, as soon after their nomination as the conveniences of the committee will admit.

The following officers were chosen for the ensuing year:—

JOHN M. STERLING, *President.*
SAMUEL FREEMAN, Parma, } *V. Presidents.*
ASA CADY, Euclid,
GEN. BRAINARD, Willoughby,
WELLES PORTER, Dover,
GEO. MANCHESTER, Brooklyn,
L. L. RICE, *Corresponding Secretary.*
H. F. BRAYTON, *Recording Secretary.*
T. C. SEVERANCE, *Treasurer.*

Ravenna Anti-Slavery Society.

According to previous notice, the advocates of Immediate Emancipation convened at the Academy in this village, on Monday evening, July 30th, to organize an Anti-Slavery Society. Doctor Isaac Swift was called to the chair, and Charles Clapp appointed secretary. After singing and prayer, a Constitution was presented, and adopted; as follows:—

PREAMBLE.

Believing slavery to be a heinous sin against God, destructive to human rights and the best interests of religion and morality, a reproach to our nation, opposed to our free institutions, endangering their safety and perpetuity by making war upon the freedom of the press and the liberty of speech, and by filling the land with violence, insubordination, and misrule,—we associate ourselves together for the purpose of bringing our combined influence to bear against this evil, and agree to be governed in our objects and measures by the following

CONSTITUTION.

Art. 1. This society shall be called the Ravenna Anti-Slavery Society, auxiliary to the Portgage County Anti-Slavery Society.

Art. 2. The objects of this society shall be to endeavor by all means sanctioned by law, humanity and religion, to effect the abolition of slavery in the United States, and elevate the character and condition of the people of color, encouraging their intellectual, moral and religious improvement—but this society will never, in any way, countenance the oppressed in vindicating their rights by a resort to physical force.

Art. 3. It shall be the duty of the members of this society to collect, from all the sources within their reach, historical and other information respecting the evils of slavery, and the blessings of liberty, and to diffuse the same throughout the community, and in all lawful ways to endeavor to protect human rights, in the liberty of speech, the liberty of the press, and the liberty of conscience.

It is needless to publish the remaining articles of the Constitution.

A committee of three was then appointed by the Chair to nominate officers for the ensuing year—said committee reported the names of the following individuals to constitute the officers of this society:—

SAMUEL JOHNSON, President.
DENNIS SUTLIFF, V. President.
CHARLES CLAPP, Secretary.
ISAAC SWIFT, Treasurer.
GEORGE HALL, } Directors.
JOHN T. SMITH,
EDWIN BOSTWICK,
ASHBEL W. SEYMOUR,
ANSON BEAMAN,

The following resolutions, accompanied with remarks, were adopted on the occasion.

Resolved, That the system of slavery now existing in our dishonored country is abhorrent to the sentiments and feelings of every christian, philanthropist, and true patriot.

Resolved, That while slavery wages war against human rights, blights human happiness, extinguishes hope, and makes life a perpetual curse to its poor sufferers, it would wickedly and impiously justify its horrid cruelties by denying to its victims a *claim* to humanity, or to the *moral image* of their Maker.

Resolved, That a system of oppression so unrighteous and so cruel, violates both the natural and revealed law of God—sets at defiance the plainest precepts of christianity—dishonors our nation, and stains her institutions—falsifies our Declaration of Independence, and holds in continual jeopardy the peace, happiness, and lives of the wicked oppressors of their fellow men.

Resolved, That it becomes every virtuous and good citizen by his voice, his pen, and by every moral means, to bear testimony against a system of abominations for which earth has no apology, and which is alike pernicious to christianity, to morals, and to the best interests of mankind.

Resolved, That patriotism, justice, humanity, personal security, and pecuniary interest unite with religion, in calling upon every slaveholder immediately to emancipate his woe-worn captives, and restore them to freedom, to hope, and to life.

Resolved, That the efforts of our national, or any of our state governments to excuse, to justify, and perpetuate slavery; are none other than battering rams beating upon the foundations of our republican and free institutions. And so far as these efforts shall prove successful, just so far shall we, and all the human family, be stripped of our claims to our dearest birth-right privileges, and so far will be accomplished the destruction and downfall of our republican government,

Resolved, That the sole object of the American Anti-Slavery Society and those numerous other societies which have been formed in accordance with it throughout our country ever has been, is now and ever ought to be, the promotion of those correct principles which our Saviour taught —"Do unto others as you would that others should do unto you"—and to this object alone, all their efforts should be invariably and perseveringly directed.

Resolved, That in view of the recent facts respecting emancipation in the West Indies, the time has come when every christian, philanthropist and statesman is called upon to act efficiently in behalf of our enslaved countrymen, that the principles and sentiments embodied in the Declaration of American Independence, may no longer be to them a dead letter.

Resolved, That it is the duty of every christian to labor assiduously and pray fervently for the abolition of slavery throughout the world.

Adjourned to meet on the first Tuesday in September.

CHARLES CLAPP, Secretary.

Ravenna, July 31st, 1838.

THE CHURCH.

A few weeks since we made some remarks on certain communications in the Cincinnati Journal, respecting the action of the late New School Convention on the subject of slavery. The author of the communications seemed fearful lest that party might lose a portion of its popularity by its decided expression of hostility to slavery; his great effort was to soften down this expression, and convince the world that after all, the Convention had done nothing more than was done by the General Assembly of 1818. We knew that the editor of the Journal thought very differently from his correspondent, and were satisfied that so soon as he returned he would place the matter in its true light. Accordingly in a late number of the Journal, we find the following article.

"THE MEETING FOR CONSULTATION AND SLAVERY.

"We apprehend that some of our readers may draw erroneous inferences from two notices,—one signed, 'A Reader,' and the other, 'Q,' in the two last papers. Both are from the same pen. Remarks already made upon these articles demand some notice.

"We have not been accustomed to indulge in fear lest a *name* should be applied to us. We avow our own principles frankly, and hold ourselves responsible for them, never stopping to beg those who are opposed to the principles, not to attach to us this or that name, or not to class us with this or that party. In such matters we have no taste for the deprecatory style.

"The resolutions of 1818 have been called 'The Abolition Act' by pro-slavery men. We do not feel that we have a right to complain of this, for the resolutions maintain that *it is the manifest duty of all Christians, as speedily as possible, to obtain the complete* ABOLITION *of slavery throughout christendom, and, if possible, throughout the world.* If men choose, then, to dub those who adhere to these principles, *abolitionists*, be it so: we shall not waste our time or strength in contending about a name.

"But the erroneous inference which may, by those who did not hear the discussions, be drawn from the two articles in question is, that the resolution passed by the meeting means no more than that passed by the Assembly of 1818, and like that, will be suffered to remain a dead letter. Such an inference, we know, cannot be rightfully drawn from the resolution; and we think no such idea is intended to be conveyed by 'A Member' and 'Q.' We know from the discussion that the resolution in question was passed by the meeting with the intention that it should be understood in its plain import and most obvious sense.

"It will be observed by those who will turn to the act of 1818, Digest, p. 341, that the first part which was reaffirmed by the meeting in Cincinnati, was neutralized by subsequent clauses of the act—that slavery was condemned as sinful; yet its toleration in the church was contemplated—that it was regarded as wrong to deprive men of their liberty, but not wrong to make them purchase that liberty by expatriation from the land of their birth. The Colonization Society was recommended to the fostering care of the churches; and this was the only remedy looked to for the evil. The act bears on its face the appearance of a compromise between the consciences of anti-slavery men, and the cupidity of pro-slavery.—The first part seems to have been written by anti-slavery men,—*abolitionists*, if it will gratify any one thus to designate them; and the latter part by slaveholders. The meeting in Cincinnati reaffirmed the language of the first part; separating it from what for twenty years has rendered the act a dead letter.

"We do not speak of the act of 1818 for the purpose of casting censure upon those who adopted it. The Colonization Society had at that time but just come into existence. Some vague hopes were entertained by those who were ready 'to gather hope from despair' that sometime or other it would relieve the *country* of the *evil*, and do no greater injustice to the black man that which he was doomed to suffer in slavery.

"It was a prevailing opinion at that time that immediate emancipation would be destructive both to master and slave. This was asserted confidently by slaveholders, and others were led to yield their own judgment to these assertions of men who claimed to be better judges of the matter than any one else could be.

"But the Colonization Society has disappointed the hopes of all who expected it to be the means of ridding the country of slavery. No well informed, candid man, would now risk his character upon an expression of confidence that this society will ever *lessen* the number of slaves in the country; much less be the means of abolishing the system. (We shall speak more at large of this society at a more leisure moment.) The meeting could not, therefore, honestly have repeated the recommendation given twenty years ago.

Nor while they condemned the holding of men in slavery, as contrary to the law of God, could they have given intimations that it would still be tolerated in the church, because of the danger of emancipation. There is not a man of ordinary mind and of ordinary strength of nerve, who has carefully attended to the progress of abolition in the West Indies, and its results—who has read with candor the reports of Hovey and of Thome and Kimball, who can apprehend danger from immediate emancipation. The experience of the West Indies has poured a flood of light upon this subject, which men can only resist by shutting their eyes.

"The resolution of the Convention was adopted under these circumstances. It affirmed the language used in 1818, in relation to the evils and the sinfulness of the system. All were content with this, because nothing more decisive could be penned.—All that could weaken its force was omitted, and thus no reason left for suspicion that any member of the body would tolerate in the church, so far as depended on himself, what all had declared to be a violation of the law of God.

"The language of the Convention is expressive, showing that their resolution is not intended as a mere matter of form. It is as follows:

'In this language this convention do most heartily concur, and feel constrained to say that, if ever the time should come when our church would rescind this language, and do or say any thing that would imply that slavery is not a palpable violation of the law of God, it would be most distressing evidence of a departure from the principles of God's word, and a flagrant dereliction of duty. If these things are so, then it follows that the church ought to take speedy and decisive measures to purify itself from this long continued and enormous evil.'

"We know not how men, who could solemnly adopt these sentiments, could, as rulers in the church, tolerate their violation, or suffer it to pass unnoticed in their members.* And the discussion evidently showed that these sentiments were adopted, *ex animo*, without any mental reservation.

It is not to be disguised that the church is in a state of revolution. Two parties, nearly equal in numbers, claim each to be the Presbyterian church of the United States. In point of law but one of these can be the constitutional body; but in point of fact there will hereafter be two Presbyterian bodies, holding essentially the same doctrines. The progress of division is now going on. In many cases, men will exercise their partialities in uniting with the one or the other body, though they regard the measures of the body of their choice irregular. The convention could not shut their eyes upon this practical view of the matter. And with an eye to this, it was but just, and yielding to the claims of common candor, to declare their views upon the most important moral subject on which the church would be called to act. It was due to all to declare, that hereafter, the principles quoted from the act of 1818, were to be regarded, not as a dead letter, but as living, active, operative principles. If any are disposed to flinch from their operation, now is the most convenient time to seek other connexions.

"Our readers ought distinctly to understand that when the convention say, *that slavery is a palpable violation of the law of God, and that the church ought to take speedy measures to purify itself from this long continued and enormous evil*, that the members meant what they said, and that they were not the men to attempt to explain it away for fear some old school man or pro-slavery man should call them *abolitionists*. There certainly was no intention of connecting the church with abolitionists, as a party, but there was a determination to take an open and manly stand on the subject of slavery—a determination to avow and act upon the principles expressed, and meet all the responsibilities of such a course. If abolitionists can go with us, or we with them, in these sentiments, or in the course of action which necessarily grows out of them, we shall cordially rejoice in giving or receiving any judicious aid in maintaining principles of such surpassing interest, notwithstanding any mad-dog cry which may be raised.

"We have no hesitation in recommending a separate organization of those whose sympathies are with us in Kentucky and Tennessee. The practical question of ridding their churches of slavery there exists. We believe this will be done. We believe they can do it better, and with more promptitude, when left to act upon their own responsibility, than if others had a controlling voice in the matter. We believe that thus left, they must and will feel this responsibility. And we have an abiding confidence that our Tennessee and Kentucky brethren have a moral and physical courage which will bear them forward—that they will be turned neither to the right nor left, by the cry of abolition or any other trick of demagogues or enemies."

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* "By this it is not intended to convey the idea, that an act of discipline must necessarily be instituted at once, against a slaveholding church member. We think this ought never to be done for *any* offence, which, in its nature, leaves hope of amendment and of christian character. On the contrary, when education and habit have lent their aid, as in the case of slavery, to warp the mind, we believe long and earnest and kind personal efforts should be made to enlighten the understanding, and awaken the conscience of an individual, before resorting to an ecclesiastical process."

Church Action.

One church in this city has set a good example; it has shown how the principles recognized by the Convention, may be carried out in one way. Read the following.

ANTI-SLAVERY—CHURCH ACTION.—At the regular monthly meeting of the Sixth Presbyterian Church of Cincinnati, on Tuesday, July 24th, it was unanimously

Resolved, That no candidate, applying for admission to the fellowship of this church, will be received by this session, who either holds slaves, or openly avows his belief that the holding or using men as property, is agreeable to the law of God.

Resolved, That a minute of these resolutions be published in the Cincinnati Journal.

A. F. ROBINSON, Clerk of Session.

We are happy to announce, that our active abolition friend, J. BLANCHARD, has been chosen pastor of this church by the unanimous suffrages of the members.

In connection with the foregoing, we have been requested to publish the following letter of Mr. Blanchard, addressed last fall to the Synod at Pittsburg. It has never yet been published in our paper.

From the Christian Witness.

To the Clergy in the Pittsburgh Synod,
(NOW IN SESSION.)

Fathers and Brethren—A notice that a venerable member (Dr. West) of your body would address an Anti-Slavery meeting last Friday night, was twice sent to your moderator during the day, by him handed to the clerks and passed by in silence, while another meeting in reference to slavery was duly notified. This is the more grievous, as the moderator of the General Assembly which met in this city in 1836, though himself a slaveholder, never hesitated promptly to read similar notices.

I am likewise informed by Rev. J. Pinney, sometime Governor of Liberia, that several of your number have strongly dissuaded him from fulfilling his agreement to debate the question of colonization.

It is no extravagant inference to deduce from these facts, taken together with your general course on this subject, to suppose that you mean to discourage all investigation of it, except by such persons as are advocates of colonization.

The object of church organization, is to benefit men by bringing them constantly to obey the commands of God. Yet it has generally happened, when any such organization has accomplished great good, that, relying upon the fund of reputation already acquired, and vigilant only to resist innovation, by failing to fulfil the end of its original destination, it has at last sunk into neglect. This is the history of many forms of church organization. It is with you to decide whether it shall be the history of the Synod of Pittsburgh. That instant, when your august body is *commonly understood not to oppose every form of vice*, will be the point from which its utter ruin will be dated.

It makes no difference where the sin to be opposed is practised, so that it be within the universe. Suppose, for instance, a Presbyterian church in New Orleans should annually cause the birth of some dozens of illegitimate children, and you should meet, from year to year, and take no notice of the scandal; you would most certainly be regarded as consenting to the guilt, more especially, if you discouraged by every means in your power, all investigation of it. Now, you know that in, and out of the church, there are upwards of one hundred thousand children annually born in this country, who are, both in law and in fact, bastards! You know that no slave is capable of marriage, or any other contract—not even with consent of his master; the law providing no sanction for the relation, and no penalty for its violation. The persons who cause this concubinage are the ones who are guilty of it; and who they are, is too plain to need answer. Many southern churches own gangs of slaves, and many southern clergymen practice slaveholding, and defend it by the Bible.

But I need not refer to the familiar horrors of slavery, as it exists generally at the South. You dare not enforce the regulations laid down in your book of discipline, within bounds of the Synod of Pittsburgh.

Your last moderator dares not require the slave-parents of the children which he baptizes, to teach them to to read the Bible as your book commands him to do in his own town! (Wheeling.) But few years since, several white people were in danger of prison, and some, I believe, imprisoned in that town for teaching a Sunday school.

Suffer me, respectfully to ask, whether you really expect credit for sincerity in what you say about missions, and the conversion of the world, while you take no notice of these crying abuses? While you neither preach that slaveholding is wrong, nor pray publicly for its abolition, but continue in full fellowship with those who practice it: elect them to the highest seats in your churches, and pour indignation upon all who question the propriety of your doings!

What signifies it that you are no slaveholders? The man who witnesses crime without uttering remonstrance is more guilty than the perpetrator; as he who in cold blood looks unmoved upon deliberate murder, has not the same blinded rage to palliate his conduct, which the murderer often has. But your silence respecting the crimes of slavery, is as if an officer of justice stands by and sees a strong man strip and bruise a beggar, without interposing in his behalf. It is your peculiar province to rebuke crime. You not only fail to do so but you prevent those that would. If slaveholding were murder, and your Synod were an individual, and you should conduct in reference to the crime of murder as you do toward that of slaveholding; the law would hang you by the neck as accessary to the crime. For a man may be accessary to crime in three ways: By not exerting himself to prevent it—by hindering those who would prevent it before the fact—and by directly, or indirectly, aiding and abetting the perpetrators in the commission of it. These three things respecting slavery you do. You are silent as to reproving it: you suppress notices of meetings and otherwise discourage those who oppose it; and you receive to your communion those who practice it; and some of you, I am informed, hold slaves yourselves!

Many of you have long taught your people the *"the power of not doing"* and the crime it often involves. There is no sin which the blessed Savior so strongly reprobated as the sin of the "barren fig-tree"—the "unprofitable servant," and the "Priest and the Levite," which was the guilt of doing just nothing at all! Nay, he has informed us that the damned in hell will be sent there because they *"did it not!"*

Respecting abolitionism, you must and will pursue one of three courses: You will fall in with it, one by one, as your people become abolitionists; or you will come out boldly as a body in favor of excommunicating slavery from the church; or you must maintain a persevering opposition, and rely on the sacredness of your calling, the dignity of your office, and the importance of your general functions, to save you from falling into neglect.

There are so many objections to your yielding by degrees, that no sensible man should be willing to prefer it. There is something so humiliating in floating up, as the tide of public opinion rises and rushes towards a true and right state of things, that I cannot think that natural pride, in such as are not governed by a sense of duty, would allow them to choose it. Nay, there is something so ludicrous in resembling the log-leader which Jupiter is fabled to have given to the frogs, that no one, who wishes to escape contempt, even from the silliest animals, would willingly incur the risk, by lying as mere drift-wood on the ocean of opinion, which floats where the tide carries it, and fixes, if at all, only in mud!

Neither have I any hope that you will openly declare in favor of excommunicating slavery from the church. Would that it might once be! By neglecting to do so, you lose an opportunity of securing to the church a kind and reverent regard which you will not soon see again. No matter how diligent in those functions where it is popular to be faithful: the business mind of the community, seeing you flinch where sacrifice is required, will rate your zeal on other topics at its market value; and "tekel" will be the stamp it bears.

The very worst policy you could possibly adopt, is the one you are most likely to pursue. You will oppose abolitionism, and yield when you must. And *that* you must, a child in history ought to know. Of two conflicting principles, the severest always prevails, because it is the strongest: and unless you believe that slaveholding will be practiced in the millenium and in heaven, you must think that it will sometime be a term of communion. Yet you will resist these principles till you can resist no longer, and rely on your silence and sacerdotal dignity, to shield you from contempt. But, you should recollect, the age of oracles is past; and silence is discovered not always to be the distinguishing badge of wisdom. A generous and confiding people, who have well supported you and your families, are struggling with mighty moral questions which the very tenure of your office binds you to solve. They turn their eyes to you, and expect you to tell them what they should believe and do. You are worse than silent! You discourage investigation, and generally endeavor to suppress it! They ask you to guide their hearts and permit them to beat against a system of bloody abominations; you require them to sit still in communion with its perpetrators, and listen to the gospel from their lips! They remonstrate, and you call it impertinence. They ask for a reason, and you point to your authority! It were much better that you should point to your swords, as do slaveholders themselves. *That* power is seen, and known, and measured by the strength of him who wields it. But when, in muffled silence, you stand upon simple, naked prerogative; *such* power is dangerous in proportion as it is undefined.

That God may induce you to absolve yourselves from all participation in the guilt of those professed ministers and christians, who hold and sell human bodies for gain, is the prayer of

Yours, in behalf of the slave,
J. BLANCHARD.

Pittsburgh, Oct. 23, 1837.

For the Philanthropist.

QUINCY, Adams Co., Ill., July 24, 1838.

Friend Bailey:—The Adams County Anti-Slavery Society held its third anniversary on the 19th inst., in the Congregational meeting house, in this place. R. Eells, M. D., Vice President, in the chair. The meeting was opened with prayer, by Rev. Asa Turner.

The annual report was read and adopted, and twenty-two delegates appointed to attend the state anniversary at Peoria, in October next.

Rev. C. S. Renshaw offered the following resolution:

Resolved, That all the members of the Adams County Anti-Slavery Society who can attend the state anniversary, at Peoria, be our accredited delegates, which was adopted.

The following officers were then elected for the ensuing year:

H. H. Snow, Esq., President,
J. T. Holmes, Esq., Vice President,
W. Keyes, Esq., Sec'y & Treasurer.

Board of Managers—Messrs. R. Brown, H. L. Montandon, E. White, R. Eells, M. D., and Rev. E. Fisher, of Quincy; E. Kirkland, Mission Institute; E. Benton, Fairfield; L. Davis, Columbus; J. J. Fieldings, Payson.

The following resolution was then offered by Rev. C. S. Renshaw:

Resolved, That slavery is a violation of all human rights—is sin—and ought to be immediately abolished, which was ably sustained, and unanimously adopted.

Rev. Asa Turner offered, and Rev. Dr. Nelson seconded, the following resolution:

Resolved, That the church of Christ in the United States are responsible for the existence, and for the abolition of American slavery, which was adopted with one dissenting voice.

The following resolution was offered by R. Brown, Esq.

Resolved, That as the freedom of speech and of the press are diametrically opposed to mobs and slavery, and that one or the other must prevail, therefore, resolved, that our own interests and the honor of the state, as well as the good of the slave demand that a religious press and anti-slavery lectures should be supported in our beloved state, which was unanimously adopted.

At this stage of the meeting, Mr. Gilmore of this community and formerly of the South, took exceptions to the resolution and remarks of Rev. A. Turner and Dr. Nelson. He was courteously invited to take part in the discussions of the society, and came forward and made a speech in opposition to the principles of the anti-slavery society, and attempted to defend the southern system from the Scriptures. An interesting debate, entirely free from any manifest unkind spirit ensued, in which Messrs. Gilmore, L. Davis, Rev. D. Nelson, A. Turner, C. S. Renshaw and W. Nichols took part.

R. Eells, M. D., offered the following resolution,

Resolved, That we utterly disclaim all intention or expectation of influencing the South otherwise than by arguments, appeals, remonstrances and warnings addressed to the reason, conscience and heart of the slaveholder, and our only hope of final success is, that we may thus induce the legislatures of the slave states voluntarily to undo the heavy burthens and let the oppressed go free, which was unanimously adopted.

The following resolutions were offered by C. Burnham:

1. *Resolved*, That ignorance of our principles is one of the greatest obstacles to the success of our cause.

2. *Resolved*, That the unparalled success which has crowned the anti-slavery cause, calls for devout thankfulness to God whose blessing alone can secure its ultimate triumph. [Adopted.]

On motion of Rev. David Nelson,

Resolved, That this Society will hold a meeting on Wednesday the first day of August next, at 10 o'clock A. M., in celebration of the triumph of our principles in the immediate emancipation of the apprentices in the British West India Islands, who on that day will be enfranchised by the voluntary act of their masters.

The meeting was well attended and was one of unusual interest. The speeches were characterized by manly sentiments and christian kindness, and although the meeting was protracted over three hours, the interest and attention was deep and settled.

Last year we met amid the howlings of a tempest of wrath; now, though our town is thronged with strangers from all the county, it being court week, we met in peace. Still we were opposed, not by hell let loose in mobs, violence or disorder, but in a republican, a christian, a manly spirit. God grant that anti-slavery and pro-slavery may thus grapple, and soon we'll shout the jubilee There is a permanent and anxious feeling among the abolitionists in all this region, that the press of Lovejoy should be re-established and sustained in this State. Blood! blood! blood! comes on every breeze from the place of that martyrdom, and its cry will not be appeased till the stain on our soil be washed away by the tears of penitence, and the innocent avenged by the arm of justice.

C. BURNHAM, *Sec. pro. tem.*
R. EELLS, *Vice President.*

LIBERIA.

We have received three numbers of the Liberia Herald, viz: those for the 2d, 3d, and 4th months last. The number for the 2d month details the facts in relation to the murder of Logan, a colonist who had settled himself on the St. Paul's, in the Dey's country, *without the limits of the Colony.* In a fracas with some Mandingoes, and while attempting to wrest a bullock from them, (for a debt, as is alleged,) one man was killed, and Logan was accused of the crime. He was accordingly tried by the colonists, and, as a matter of course, his friends acquitted him. Contrary to advice, he returned to his farm, where three or four days after he was murdered by the relations and friends of the slain native, and an "American" from Bassa Cove, and a native boy, carried off at the same time.

The Mandingoes are represented as a fierce and warlike people, whose code, like that of all savages, is "blood for blood." The Deys, among whom the murder was perpetrated, are spoken of in the same number of the Herald, as "an ignorant, harmless, and inoffensive people. They seem to have but little of the ferocious or malignant principles about them." They have been ferociously assailed during the past year by the Gorahs and Kondahs. The Herald gives an account of the massacre of more than two hundred of them by their unsparing enemies, no longer ago than the 15th of the first month last, and says—

"In all the stages of this unfortunate contest, they have acted only on the defensive. Driven from one section to another of their ancient territory, they had established themselves on the north and south of the St. Paul's River, with the fallacious hope that their propinquity to the American settlements would be a security in some degree against the further attacks of their enemies. Vain hope! Here in their last sanctuary and place of fancied security, as though determined on their utter extinction, the vengeance of the Gorahs and Kondahs has pursued them—and, mournful to relate, has laid their last town, of any importance, in a heap of ruins. Unfortunately for them, motives of self-preservation dictate to us a course of the strictest and most unbroken amity; and unless vital interest should be suspended on the contest, our condition imperiously imposes the most rigid neutrality.

"Our sympathy with the Deys may be supposed to contain a little leaven of [illegible], when we say, our peace and tranquillity are in some measure linked with theirs. Should the Deys abandon their country, which event seems inevitable, it will be occupied by either the Gorahs or Kondahs, or perhaps by portions of each tribe; in either case, we fear, we should be troubled with bad neighbors, for to all the low propensities and vices of the Deys, they add a restless, turbulent, ferocious disposition."

Now what course did the Colony of Liberia take in reference to the murder of Logan by the natives in revenge for the murder which he had committed upon one of their number? Did they pursue after his murderers—the fierce Mandingoes, and the chief Ynamby, the great Kondah warrior, who was present at the attack upon Logan and participated in it? No. Logan had left the colony without leave or license; *squatted* on the lands of the poor, impoverished, and hunted Deys, had attempted to wrest cattle by force from the Mandingoes, and on being resisted, had followed up his attempt at robbery by murder. It was plain that he had plucked his fate upon his head, and that the colonial authorities were under no moral or legal obligation to interfere further in the matter.

But the Colonial Government *did* interfere.—Along the St. Paul's was a tract of land, of a superior quality for farms, and upon which the eyes of the settlers had been turned, as a most desirable location. It was the garden of the Dey's country, and had as yet escaped the rapacity of their enemies the Mandingoes, Gorahs, and Kondahs.—These tribes had taken possession of large tracts of the country, and why should not the colony share with them in the plunder of the miserable and broken-spirited Deys? An old treaty between the colonists and the Deys was hunted up, in which it was stipulated that the latter should "protect the lives and property of *Americans* within their territory." Here then was a pretext for the complaint. Logan was an American; he was murdered, and his property seized in the territory of the Deys.—True it was that the poor Deys were not guilty of his murder. He fell a victim to the fury of the Kondahs and Mandingoes—the same bloody invaders who had nearly depopulated their country, and from whom they themselves were flying in terror and despair. True it was, that it was out of their power to "*protect*" even themselves. No matter. By the terms of the "treaty" they were bound to protect "Americans and their property," and the Colonial Government, forthwith, formally required the wretched and terror-stricken Deys to "return Harris and the native boy, and pay the sum of one thousand bars within six months." In other words, they were required to perform an utter impossibility. Jenkins, the Gorah leader, had built a town upon the Dey country, and "secured it by a fortification impregnable to any attack of native warfare." Ynamby "and the Kondahs had their barricades along the coast." To use the language of the Liberia Herald—"The territory of the cowardly and imbecile Deys has been for years the scene of a depopulating contest, in which the Kondahs have always been dominant, and so low are the Deys reduced in the means of resistance, that we have no doubt of the truth of their assertion that they '*No fit put mouf, King Boson's palaver*. They have been actually reduced to see their farms and plantations despoiled of all their produce, without daring to put in an objection." This was the people—meted, scattered, and peeled, upon whom the "*Americans*" of Liberia called to rescue "Harris and the boy" from their powerful enemies, and to pay "one thousand bars." We give the sequel in the words of the Liberia Herald itself for the third month last:—

"The imbecility of the Deys, however, does not annul their obligation to protect the lives and property of Americans within their territory, according to the stipulations of a treaty long since entered into by them and this Colony. This treaty was made the ground of the demand for satisfaction.—They were requested to deliver up the murderers; to return Harris and the native boy; and to pay the sum of one thousand bars, for the destruction of property, all to be performed within six months. The difference, however, between promise and performance, was not forgot; nor the tardiness of our neighbors to come up to their contracts, when they are not compatible with their interests, and therefore, to confine their attention to the subject, a pledge of the whole Dey County was demanded, for the faithful performance of the contract. After long palavering, many protestations of INNOCENCE, and still more expressions of regard for "*Merica Men*," they put the cross to the deed, *which assigned to the* AMERICAN COLONIZATION SOCIETY, *the territories of their puissant majesties, King Willey and King Jemmy*. These mighty domains extend from a small creek opposite Mama's-Town, five miles up the St. Paul's River, and back five miles into the interior. This, however, is but a small portion of the Dey county. All the Dey chiefs could not be assembled, nor is there at present a king of that country. Such has been its unsettled state, that since Brister's death, a successor has not been nominated. *The sale or transfer of land could not be made*, nor any other affair of moment be transacted, *but under circumstances of the most* PRESSING CHARACTER. *Such were the present*. The Deys were under CONSIDERABLE APPREHENSION, and, as the depredation was committed in Willey and Jemmy's territory, they *consented* to the pledge of their land. We are indebted for the successful termination of this affair, to the diplomatic abilities of James Brown, Esq. M. C., and to Capt. S. J. White, of Caldwell."

We call the attention of the friends of African Colonization to this transaction, the details of which we have given above. Was it an honorable—was it a christian transaction? Was it becoming a missionary colony to take advantage, thus cruelly, of the necessities and distresses of its unoffending neighbors? To enforce "the pound of flesh" with a more than Shylock pertinacity? To demand impossibilities, and then make the non-compliance with that demand the occasion for seizing upon a coveted territory? Alas, for the plundered and wretched Dey. On one hand the white slave-dealer lurks in ambush for him, and on the other, the colored American colonist extorts from him the little which the Gorah and the Kondah has spared.—And this is the way in which Africa is to be civilized. When secretary Gurley next dreams of the colony, he may see steeples starting up through the palm-groves of the Dey country, and hear the songs of christianity swelling over the estuary of St. Paul's. But, where will be the natives!—Where the mild-spirited, and "inoffensive" Deys? Gone, exterminated, the place that knew them knowing them no more, forever.

We have not made these comments because we perceived, in the conduct of the colonists, any thing extraordinary, or which might not have been justly expected from the circumstances of the case. The truth is, Liberia is not a missionary colony. Its inhabitants are striving to obtain a livelihood by trade and land-speculation. Their "palavers" with the natives have more to do with "gumbo pipes, beads, rum, and tobacco," than with [illegible], and gospel matters. They are just such "missionaries" to the heathen of Africa, as our fur traders and rum traffickers are to the Indians of the West and North-west. The idea of evangelizing the natives by means of a commercial colony, is utter delusion. All history shows its absurdity.—Where are the natives of our own country, for whose conversion the original colonists professed the most ardent zeal? What has been the result of East India colonization but unholy oppression, and a support of heathenism by the arms of Great Britain wherever it could be made to contribute to the sordid avarice of the soulless East India Company?—Where are the aborigines of the West Indies—the noble race who, from the palmy shores of their beautiful islands, welcomed Columbus to the New World? They have perished before the footsteps of the white man; the curse of christian avarice has annihilated them. Look where we may; to Asia, Africa, or America, not a solitary instance can be found of a civilized commercial colony which has been beneficial to the surrounding natives;—nay, which has not been in its influence upon them "evil and only evil."

Since writing the above we have met with the following article in the New York Star in reference to the recent seizure of Little Bassa by the Colonists:—*Penn. Freeman.*

American Conquests In Africa.

War in a New Quarter—High Handed Proceedings.

It appears that the colored settlers in Liberia, sent thither by the American Colonization Society, have become infected with the same passion for conquest of new possessions which took hold of our pious puritan fathers soon after they erected their tabernacle at Plymouth and found the Indians troublesome.

In the African case it is, however, dog eat dog, though the war is between the civilized American slaves and their barbarian progenitors.

Lieut. Gov. Williams of Monrovia, who has a chance of figuring alongside of our Capt. John Underhill in the Phillippine wars of the Narragansett annals, writes that he has taken summary possession of Little Bassa, a triangular space, having 27 miles of coast and lying between the Junk and St. Paul's rivers, the head men and chiefs having repeatedly evaded making restitution for property of the colonists said to have been seized by the natives—though they had agreed to do so "in solemn palaver." After verbally pledging their territory in case of non-performance of their promise in four months, they changed their minds and declined to proceed any farther. The Governor, thereupon, was resolved not to let the matter pass "without a prompt and decided expression of disapprobation." The meaning of which phrase is that, his chief military man, Col. J. J. Roberts, whether white or black, we know not, was sent up to Bassa with an armed force and took formal possession of the country.

"Accordingly on the — of April, I despatched other commissioners, accompanied by an armed escort of 70 men, under the command of Col. J. J. Roberts, to renew the endeavor of an amicable adjustment, and in the event of failing to do so, to take forcible and formal possession of the country in the name and behalf of the A. C. Society. On the arrival of the commissioners at Bassa they were for eight days amused by the same course of equivocation and evasion, which in this whole affair had marked the conduct of the natives, and on the eighth day they took formal possession in the name and on behalf of the American Colonization Society, in right of the agreement, entered into by the natives in relation to the debts."

In this conquest made in the name and in behalf of the American Colonization Society, and which from the patronage extended towards this Society by the United States, may involve us in a conflict with those people; it appears that the natives themselves have also been subjected as well as their territory. In the same kind of tone of mock sympathy, with which we are familiar in the history of the early settlement of this country, we are told in the *Liberia Herald*, that these colored subjects who have been made to pass under the yoke of the black government we are erecting in Africa—

"Will be allowed to remain and pursue their peaceable callings and legal traffic as heretofore. Whenever a settlement shall be formed there, they will be required to conform to the laws and usages. At present no alteration will be made in their laws, customs and traffic, but in that relating to slave trading."

Very kind to be sure. This is doing up the business, and capturing and making new laws for the captured in as expeditious a manner as the most ambitious Tamerlane could desire. It will turn out a queer position if our efforts to ameliorate our colored races should end in making them *petty kings, and ultimately slave venders* in their own country!

In addition to the above it appears that Gov. Williams was not content with the acquisition of which he boasts of having made to satisfy the *honor* of the colonists, but also took possession of five miles square on the north side of St. Paul's, lying in the Dey country, to revenge the murder of a settler there named David Logan, by the Mandingoes—though with much candor, it is confessed, the Deys themselves probably had no connection with the murderers! Still, says the Governor, they were bound by contract or compact (it is immaterial, as the Governor is not very regardful of Vattel and Puffendorf) to extend protection to the colonists in their country. It peeps out in the end that Logan died desperately in debt, and the Governor, who may be a creditor, suggests taking this land to pay his deficits.

To sum up, the Journal of Commerce, who has touched on the matter, and looks at it a little awry, as savoring too much of the foreclosure of a mortgage, or rather "taking the responsibility," attempts to gloss it over by representing the land in Africa as dog cheap. The whole of this business requires thorough investigation by the Society. If it is understood that our vessels of war are at too much expense to be stationed there to assist Liberia Governors in their personal views of military conquests and aggrandisements, the colonization business will be broken up in no time.

LIBERIA.—The National Intelligencer for August 6, furnishes us with the following paragraph from the Liberian Herald for April, showing, conclusively, that the agricultural prosperity of the Colony is yet to *come*, and still lacks the "one thing," viz. strength to achieve it; while so far from being a pacificator among the tribes, or abolishing the slave trade in its vicinity, it must have help from abroad or itself be destroyed by these causes.

"Nothing is now wanting to the rapid progress of the colony, in agriculture and commerce, but means to preserve pacific relations among the contiguous tribes, and to keep from our vicinity that fruitful mother of all confusion, the slave trade. This we, of ourselves, are unable to do.'

"THIS WE OF OURSELVES ARE UNABLE TO DO." So the abolitionists have always said. And now it comes out that unless the U. S. Government will interfere, unconstitutionally, the colonists must be brought back to "their own country," or amalgamate with the larger tribes, or be exterminated. To this issue things will come at last.

N. B. The Vermont Chronicle, in copying the above intelligence, carefully omits the last sentence.—*Emancipator.*

PENNSYLVANIA HALL.—The remains of this building were sold this week by virtue of a judgment obtained on a disputed claim. The managers believing the claim to be unjust refused payment, but offered to leave it to arbitration—this proposal was declined—a trial by jury was denied them, and they had no alternative left but to submit to a sheriff's sale, which we apprehend will in the end produce no detriment to our cause.

☞ The New York Star states that such is the success which has attended the manufacture of silk at the establishment in Massachusetts, that the Silk Company at Northampton determined at their late meeting to raise immediately $[illegible], in addition to the large capital already invested, in order to enlarge their sphere of operations.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, August 28, 1838.

ANNALS OF KIDNAPPING.

CASE 4TH.

We continue our record of cases of Kidnapping, from No. 124 of the Philanthropist.

A KIDNAPPER CAUGHT.—A Mr. Thomas Lewis has been arrested in New Bedford, Mass. at the suit of Mr. David Ruggles, of the New York Committee of Vigilance, charged with kidnapping three negro boys, whom, by the assistance of Captain Wilson, of the steamboat Newcastle, he has sold into slavery. Lewis was ordered to find bail in $5000, for want of which he was lodged in jail.—*Daily News.*

We happen to know certain circumstances, connected with this case, which make it particularly interesting.

Some time in the latter part of last March, an English gentleman and his son, just arrived from below, called at our office, and related to us the following facts. On board the boat in which they were passengers, was a colored man, who called himself Isaac Wright. Having obtained an opportunity of speaking with them, he told them that he was a free man, and had been born and brought up in Philadelphia; that on the 4th of November, 1837, he and two other colored men had shipped as firemen, at the Burling Slip office, New York, on board the steamer Newcastle, Captain Wilson or Wilcox; that the boat was to ply between St. Mark's and New Orleans; that one day, while lying below New Orleans, after having been running in the lower trade for several months, the Captain told these three colored men to go with him to New Orleans, for the purpose of getting some hemp; that he had no sooner reached this place, than he ordered them to be put into the calaboose, where they were treated as slaves, and frequently whipped in order to compel them to confess themselves such; that, in a short time, they were handed over to a slave-seller, who took them up to Vicksburg, and offered them for sale at a slave-auction; that, after one or two unsuccessful efforts, they were at last sold to different buyers, he (Wright) being purchased by John McMann, who had a saw mill at Memphis, Tennessee, whither he was now sending his newly bought slave.

Wright entreated the English gentlemen to interest themselves in his behalf, and so fully convinced were they of the truth of his story, and so deeply touched with the poor fellow's misfortunes, that they promised him they would do all they could.

It was this that brought them to our office.

We immediately transmitted to an active abolitionist in New York, a full account of the case as stated to us, who at once took proper measures to investigate the whole matter. The result confirmed Wright's statement. On inquiry at the Burling Slip office, he learned that "a young colored man named Isaac Wright was shipped on board the steamer Newcastle, Nov. 4th, 1837, by the keeper of the Burling Slip office, as a fireman." He also was informed by Stephen F. Dickinson, resident in New York, that his son *Stephen* was a fireman on the same boat, and that he had heard before of his being kidnapped. In addition to this, the following particulars were communicated to him by Lewis Hewlitt, a colored man, who had been a fireman on the Newcastle, but having left her, was now in New York. The names of the young colored men, were Isaac Wright, Stephen Dickinson, and Robert Garrison, all of Hackensack, N. J.—The boat stopped at various places on her outward passage, and arrived at New Orleans, Dec. 31, 1837. Captain Wilson was taken sick about the first of February, going from St. Marks to N. Orleans, and Capt. Lewis, who had come on board some time before, then took the command, the boat having been previously sold. The new owners were Swaim and Madder of St. Marks, a certain Judge Crane, Governor Call of Florida, &c. On or about the 14th of February, Captain Lewis took Wright, Garrison and Dickinson ashore at New Orleans to the levee, "to get some hemp for the purpose of making swabs." The Captain returned in a little while, saying "he had bought the hemp, paid for it, and started the boys with it on their heads for the boat." The boat lay there after this until the second day, but the "young men were never seen or heard of again, on board." The Captain then left for St. Mark's, and was back and forth until the 14th of March, but the hemp never came. "Before leaving the boat, the lads had expressed an anxious desire to return home. *Considerable money was due them*." Wright had no protection, Dickinson had lost his, and Garrison left his on the boat.

Lewis, it is said, is a young man, and formerly belonged to New Bedford, Mass.

By the foregoing notice from the Daily News, it will be seen that this black affair will soon be brought to light. The latest intelligence we have of the victims of the man-stealer, is furnished in the New York Mirror of Liberty, by the indefatigable David Ruggles.

"It affords me pleasure to state, that the Secretary of the New York Committee of Vigilance has received, by the politeness of Mr. James Hill, of Philadelphia, Mr. J. W. McMahon's letter to him from Memphis, (Tenn.) who has purchased and holds Robert Garrison and Isaac Wright as slaves. Mr. McMahon expresses a willingness to forego the amount that he has paid for them, and let them go free, as soon as the proper proof is forwarded relative to their title to liberty. As Wright was bound to Mr. Hill's brother-in-law, the proof of his freedom has been obtained. He has the proof of Stephen Dickinson's freedom, and will soon collect that of Garrison's. All they ask for now is the necessary funds to execute their papers, and to pay the expenses of a person to go and bring them home, that they may bear testimony before a proper tribunal against the avaricious man-stealer who has kidnapped and reduced them to slavery.'

The case just detailed is not singular. Cases of kidnapping are alarmingly frequent in New York city, and in all the border states. We have no doubt that thousands of free colored people, seized and sold by the kidnapper, are now toiling on southern plantations, and groaning under the whip of the task-master,—children who are doomed never again to see the home of their childhood, and parents, who are forever lost to their families.—The people of the North are stupid in whatever regards the rights of the colored people; the press is indifferent; and the temptations to kidnapping are strong. What, then, is to be expected?

CASE 5TH.

A gentleman lately from New Orleans related to us the following case. While at New Orleans he saw a young negro [illegible] named Stephen. Stephen told him that he was once the slave of Lieutenant H——, U. S. Army, and [illegible] with him. He had attended his master during a long sickness, and was set free at his death. He had been taken by Lieutenant H—— to Illinois, and was living in that state, when his master died.—Some time after his death, while residing at Carlinville, Ill., Mr. H——, of [illegible] county, Va., a brother of the deceased, claimed Stephen as his slave and, it is said, destroyed all evidence of his freedom. With the assistance of others, he took him from his bed, in the night, and a rope round his waist and neck, and carried him off to New Orleans, where he sold him.

Stephen is a married man, and a [illegible] his wife and child, we presume, are now residing at Carlinville.

Whether Lieutenant H—— left him by his will free or not, it is very clear that Stephen was a free man, for he had been residing for some time, *by the will of his master*, in a state one of whose fundamental principles is, that there shall be neither slavery nor involuntary servitude within its territory.

We lately saw in a Virginia paper a long editorial complaining of the conduct of the people of Ohio in helping off runaway slaves. It ill becomes these traffickers in the souls and bodies of men to be indulging in such complaints, when so many of their kidnappers are meddling with the liberties of our free colored citizens. No free state needs abolitionizing so much as Illinois. Her laws in relation to escaping slaves and colored people, are preeminently atrocious.

TROUBLE AMONG SLAVE-HOLDERS.

Below is an article from a Virginia paper, wailing over the loss of runaway slaves. Success to the runaways! God bless the runaways! Why? Because, if we were a slave, we too should turn runaway, and think that man a heartless ruffian who should strive to bar our escape. Verily, we cannot help believing that the man to whom Nature has given legs, has the best right to them.—Who should own a human body but the man that dwells in it? Legislators may make laws and multiply them, they may add penalty to penalty, beyond count, if they choose to array themselves against the common sense and moral sentiments of mankind, they will most certainly be defeated.—Who makes the laws? A majority. True, and a majority has the right to command; this we concede; but is the right unlimited? Suppose the majority should pass a law, commanding every person who should see a slave escaping, to break his legs or shoot him dead, who but a villain would obey such a law? Here, it is so overwhelmingly manifest that disobedience is the duty of a good citizen, that even the most obsequious flatterer of the "Majority," is compelled to confess that its majesty in this case has indeed transcended its rightful powers. The reason why the majority has no right to enact such a law, is precisely because it would be directly hostile to natural right and the law of God. The principle is therefore conceded, and must be conceded, always, on all hands, that no body of legislators, whether it represent the minority, majority, or the whole of a nation, has any right to pass a law which shall oblige a man to violate obligations created by the law of God, revealed or written on his heart. This is the unchangeable limit to the sovereign power, wherever it may be lodged, whether in the hands of one, few, or many. It follows that, if the clause of the Federal Constitution and the statutes of Ohio relating to fugitive slaves, positively conflict with the letter of God's word, the principles of christianity and the moral sentiments of mankind, they are null and void, and have no obligatory power over their subjects. Now the moral sentiments of mankind forbid that any obstructions should be laid in the way of men striving for their inalienable rights; one of the fundamental laws of christian morals,—"Whatsoever ye would that men should do to you, do ye also to them," implies the same prohibition; and the letter of revelation is express on this point. Slaveholders appeal to the Old Testament for a justification of their injustice: Abolitionists appeal to the same divine authority for a justification of their sympathy for escaping slaves. Here is the sanction of their conduct.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him."—Deuteronomy xxiii: 15, 16.

We admire this beneficent commandment; it commends itself to our conscience; it is just and good; we intend, God helping us, to keep it sacred. What! shall we be less humane than the semi-barbarian tribes to which this commandment was originally given?

Our legislators have no more right to bind us to uphold slavery in another state, than they have to establish that violation of all law and right in our own. Can it be that "We the people" have yet to learn that laws do not derive their real authority from our enactment merely, but from their accordance with the will of the Universal Sovereign? In thus repudiating the dogma of implicit and unlimited obedience to the will of the ruling power, we do nothing more than *free* men have done in all ages of the world.

Daniel disregarded the king's statute: "he kneeled in his chamber three times a day, and gave thanks before his God as he did aforetime." St. Peter disobeyed the authorities at Jerusalem, and "spake the word of God with boldness", for said he, "we ought to obey God rather than man."—Says the celebrated jurist Edmund Burke, the great foe of [illegible] principles,—"But if we could suppose that such a ratification was made [illegible] he is speaking of a palpably unjust law, not virtually, but actually by the people, not representatively, but even collectively, still it would be null and void. They have no right to make a law prejudicial to the whole community, even though the delinquents [illegible] should themselves be [illegible] *be made against the principles of [illegible] law, which is not in the power of any community, or of the whole race of men, to alter*. I mean, THE WILL OF HIM *who gave us our nature, and in giving, impressed an invariable law upon it*. I would be [illegible] out [illegible] beauty [illegible] position [illegible]

[illegible]

Congratulations with the [illegible] wealths, or that have [illegible] *the statutes of* [illegible] *the courts of* [illegible] *of justice*."

[illegible]

[illegible] Senator Preston [illegible] South Carolina [illegible] the governments of [illegible] Governments, WE WILL HANG HIM."

And so we say [illegible] WE WILL—HELP HIM.

AFRICAN, COMPARED WITH AMERICAN HUMANITY.

Mungo Park says [illegible] the Mandingoes [illegible] the protection of law [illegible] Read the following advertisements copied [illegible] Liberator from a North Carolina paper. [illegible]

From the [illegible]

$100 REWARD.

[illegible] OUTLAWED. [illegible]

Richland, Onslow Co. [illegible]

Ranaway [illegible] negro man named [illegible] is dark complexioned, [illegible] when walking, [illegible] his eyes. He is [illegible] OUTLAWED. And a reward of $[illegible] apprehension DEAD OR ALIVE [illegible] only be required [illegible] KILLED. [illegible] confined in jail, [illegible] all reasonable expenses will be paid [illegible] ward. He has with [illegible] who ran away from [illegible] Alabama. She eloped [illegible] commenced [illegible] of $15 for her apprehension [illegible] her safely confined in any jail [illegible]

Richland, Dec. 12, 1836. [illegible]

The Christian Statesman says—

"A Northern editor copies advertisements from a Wilmington, North Carolina paper, offering a reward for the murder of certain runaway slaves. The advertisements state that they are outlawed. Is there any law in that state authorizing such advertisements? If so the honor of the state requires that it should be immediately abolished."

This is a very gentle rebuke. But why repeal these laws? Which is of more worth—the body or the soul? Which is worse, to kill the body, or destroy the mind? Since the editor of the Statesman has ventured to rebuke one enormity of the slave-system, why not rebuke another, far more aggravated? Why not say that the honor of the southern states requires that they should immediately repeal all those laws which are intended to *destroy the mind* of the slave? The author of "Democracy in America" says—"The only means by which the ancients maintained slavery were fetters and death; the Americans of the South of the Union have discovered more intellectual securities for the duration of their power. They have employed their despotism and their violence against the human mind. [illegible] were taken to prevent the slave from breaking his chains; [illegible]

Who are the more [illegible]?

[illegible]

Entailed Evils Running Away.

e following warm editorial is from the Par- urg (Va.) Gazette. We subjoin a few com- :

ctical Abolition.—We have, for various reasons, to notice as they occurred, the numerous escapes of from this vicinity which have recently taken place. the last three months, slaves valued at from fifteen ty thousand dollars, have run away from a small sec- of this county and state; (*a*) and although immediate t has been made, and large rewards offered in every in- , (*b*) not one has been apprehended; and there is reason eve, that most of them are now beyond the limits of ited States.

chronicle these facts is superfluous labor, so far as this nity is concerned; but we wish it to be known as as possible, that an organized band, residing in Ohio, stantly guilty of inducing, abetting and aiding these pes. Whether they are in the pay of the Abolition so- may be conjectured; but there is no doubt that facil- are furnished the runaways, which require the expen- e of larger sums of money than it is in the power of to procure. Women, and children of all ages, have among the rest; and yet their pursuers, although fre-quently on their trial, have been uniformly baffled in their endeavors to reclaim them. (*c*) The runaways are forwarded by night in covered wagons, or are furnished with guides and led through the most unfrequented roads and by-paths, are encamped in the woods or concealed in the towns. Their pursuers are misled by false information; obstacles thrown in their way; and signals are made in their presence, and when answered they are derisively told they are welcome to search.(*d*) Such are the facts.

To those who are guilty of such nefarious practices, we have nothing to say; and those who have connected themselves with Abolition societies, merely because they are the ting novelty of the time, are, it possible, farther beneath contempt. But to the reflecting portion of the citizens of Ohio, we would yet address ourselves; and we call upon them to be active in *exposing* and *denouncing* the plotters and actors in this michief. *Ohio is seeking commercial relations with Virginia, and is expecting to avail herself of the benefits which some of our public works, now in progress, are calculated to confer on her. To make this intercourse mutually beneficial there should be no heart burnings between them and us. She is upon the frontier (in this quarter,) of the free, as we are of the slave states; and it therefore behoves her to be extremely circumspect in matters calculated to give such deep and abiding offence;* for we are persuaded that conduct such as we have above narrated, is doing more "to enfeeble the sacred ties which now link together the various parts" of the Union, and to create sectional or geographical differences—a consummation so earnestly deprecated by Washington—than all the labors of the Nullifiers.(*e*)

The troops of the United States are now in some force on the northern frontier; for the avowed purpose of preventing the interference of our citizens and residents in the concerns of a foreign country. Such interference is allowed on all hands to be just cause of offence. Shall we of Virginia, then, complain in vain, when our neighbors and fellow citizens, who should be our friends, and who should refrain, from considerations far deeper than those of mere policy, from giving us like cause of offence, are careless and indifferent that some among them are directly interfering in our peculiar affairs?(*f*) Surely it is the duty of the law-giver, who regards at once the welfare and the honor of those he represents, to repress at once, and by the strong hand, if necessary, a course of conduct which must, if persisted in, not only estrange from them those who would be best pleased to maintain relations of the strictest amity and concord; but *which has a tendency to weaken and to destroy their own* MORAL SENSE, *by making more familiar to their minds from day to day,* AN UNPUNISHED AND WANTON DISREGARD OF THE RIGHTS OF OTHERS. (*g*) No apology can be drawn from abstract reasonings on slavery. It is recognized by the Constitution and laws of our common country; *and every violation of law,*—(Paley to the contrary notwithstanding,) *is a violation of moral principle and religious duty.* Let such violations once become habitual, whether on the plea of conscience or any other, and the worst period of the French Revolution, would be peace and harmony, compared with the state of society it would engender.

(*a*) Thus proving first, that they don't know how to take care of themselves; secondly, that they would not be free if they could; thirdly, that they love their masters too well to leave them.

(*b*) Proving first, that the master is opposed to every species of colonization, even when it costs him nothing; secondly, that he hates slavery; thirdly, that it is his misfortune not his fault; fourthly, that he holds his slaves only from motives of benevolence; fifthly, that he would get rid of slavery if he could; sixthly, that it is an entailed evil for which he is not accountable.

(*c*) Proving that the people of Ohio are a great deal better than their laws.

(*d*) Which is certainly very unkind to these hunters of women and infants.

"Ho! help for the kidnapper! aid for the babe-seller!"

(*e*) Which being interpreted, means this,—"Buckeyes—we know you are an avaricious people; gain is your idol; and *principle* you care nothing for. If a deed of infamy is to be done, we know you can be bribed to do it. True, you may have some notions of right and some little humanity left, but interest is a great deal stronger with you than mercy or justice. Ah—we know your weak point—take care—we have certain public works in progress—you are looking forward to the time when you shall derive some advantages from them. Be assured, these advantages shall never be yours, unless you be more circumspect in acting out your vulgar liberty-notions; in other words, unless, instead of conniving at the escape of our slaves, you submit to constitute our slave-guard, planting garrisons on your frontiers, scouring the whole country between in search of our runaways, night and day, and if you find any, binding them hand and foot so that we may receive them at your faithful hands. Only be our patrols, our faithful slave-catching blood-hounds, and we will not only pay you the promised rewards, and allow you to profit by our magnificent public works, but we will stay in the Union, and not leave you to helplessness and misery.

This is the real language the slaveholder would address to the high-souled Buckeye. What think you of it, free citizens of Ohio? Has he estimated your character rightly? Or do you feel yourselves insulted by so gross and libellous an appeal to ur love of money?

) It is false.

) This is the sublime of hypocrisy: it is be- all comment.

lonization and "Universal Education."—"Acknowledging the *necessity* by which its (slavery) present continuance, and *rigorous provisions* for its maintenance is justified."—*Aff. Rep.* iii. p. 16.

ne of these rigorous provisions is, the with- ng of knowledge from the slave.–Ed. Phil.]

s the business of the free, *their safety requires it*, to he slaves in ignorance."—*Proceed'gs. of N. Y. Col. d Ann.*

ppose the slaves of the South to have the knowledge men, they would be free, or exterminated by the . This renders it *necessary* to prevent their instrucnd to keep them from *Sunday schools*, or the *means ning knowledge.*"—*Ibid.*

s a well established point, that the public safety for- ther the emancipation or the general instruction of "—*7th Report, p.* 94.

mpare the foregoing extracts which illustrate stility of colonizationists to the instruction ves, with the following announcement in a umber of the Christian Statesman, by the agent of the Colonization Society.

not

he, together with his co-adjutors, *sanctioned* this withholding of knowledge from three millions of their fellow-countrymen? If not, what are we to understand by the extracts just quoted?

Mr. Owen Lovejoy, brother of the lamented Lovejoy, recently applied to his bishop for license to preach in the Protestant Episcopal church, but it was denied him, unless he would pledge himself totally to abstain from the discussion of the subject of slavery. This he refused to do. He subsequently applied to the Presbytery of Alton, and at its late meeting he was licensed. It is said, that "his examination and trials were well-sustained, and the brethren recognize in him a kindred spirit to him whose life was poured out in defence of truth and liberty."

Texas.—A missionary in Texas in a letter to the editor of the Western Presbyterian Herald, dated May 2d, talks of the *chastened liberty* of Texas! and hopes

> "That here, if any where, is to be the vantage ground, where Republican and Protestant institutions are to kindle up the light and accumulate the influence for the exposure and overthrow of despotism and Romanism with all their blasting concomitants, in Mexico and South America. The elements for the accomplishment of all this, I trust, are already here, in the hundred thousand protestants of Texas. What these elements want, is assimilation, concentration and purification, so as to illustrate the superior excellence of rational liberty, and an intelligent Christianity, right here on the borders of the dominions of the man of sin. O! if the glories of the Star of Bethlehem could only be blended with the lustre of the rising and solitary star of Texas," &c.

This pious missionary forgot, that Catholic Mexico, established *liberty* as the universal law in Texas. It was reserved for this Protestant republic to conquer Texas by fraud and violence, and then establish *slavery* as the *law*, and *liberty* as the *exception*. This is the "*chastened*" liberty, "*rational*" liberty, so characteristic of the Anglo-American race.

"Progress of Emancipation in the West Indies.—On the first of August last 551,300 slaves were liberated in the West Indies. In the Island of Jamaica the number of blacks in proportion to the whites were as 10 to 1; Barbadoes as 6 to 1; St. Christophers 13 to 1; Nevis 12 to 1; Tortola 13 to 1; St. Vincent 20 to 1; Montserrat 21 to 1; Dominica 22 to 1; and Demerara 25 to 1. Our prayers are for the peace and prosperity of these Islands."

The foregoing is from the Flemingsburg Kentuckian: it is the language of an honest man, living in a slave state. Now we do not recollect to have seen, in a single religious paper of this city, with the exception of the Cincinnati Journal, one expression indicative of pleasure at the emancipation of the West India slaves. As for the political press here, it is so busied in the grave cares of daily counting up by how many votes such a man beats such a man, in Bibb, Coosa, Tallapoosa, and the various other counties of various states, that it has no words to spare on so trifling a circumstance, as the complete liberation of a half-million of human beings. If any thing were wanting to convince the world of the incomprehensible littleness of the mass of party-politicians, it would be furnished by their stupid indifference to this grand triumph of justice and humanity.

The Family Visiter and Methodist Protestant of Baltimore, the organ of the Methodist Protestant church, is perfectly *singular;* in "prudence" it has attained the *ne plus ultra;* it is neutrality itself, double-refined; it sits enthroned upon nothingness, and is the very personification of nonentity. The rule adopted by the Book Committe which publishes it, is as follows:

> "*Resolved*, That it shall be the duty of the Editor to exclude from the columns of the Methodist Protestant and Family Visiter, all unchristian expressions, and unbecoming personalities, all heterodox opinions in relation to our faith and practice, and all matters in relation to the subject of Slavery or Abolition."

Under this rule the editor will be obliged to exclude those parts of the proceedings of annual conferences which relate to slavery. This has been done. He cannot publish the proceedings of the General Conference on the subject of slavery. These proceedings consumed about a week at the late session of this Conference; but not one word must be breathed in the Methodist Protestant that such was the fact. The editor cannot make the simple statement, that on the 1st of August Jamaica liberated 330,000 slaves; he *dares* not do it. If the next news should be, that France had proclaimed the emancipation of slaves in all her colonies, or that the blacks had risen in Cuba and assumed their own liberties, the Methodist Protestant would be forbidden, under this rule, to say a word about it. If the Colonization Society should send out to-morrow an expedition of "by-their-own-consent"-emigrants to Liberia, the Methodist Protestant could not state the fact. If next Congress should take up two months in the discussion of the Texas question, as connected with slavery, the Methodist Protestant could not even tell what Congress was doing. If Kentucky next year, should emancipate all her slaves, the Methodist Protestant would be perfectly dumb; it could not whisper a hint that it was so.

Said we not then truly, that this paper dwells in nothingness, and is itself nothingness? And yet it is the organ of a religious body, whose members a few years ago started the Methodist Episcopal church from its very foundations, with the "all-shaking thunder" of Free Discussion!

☞The American Anti-Slavery Almanac for 1839 is the best Almanac, we think, that we have ever seen. The following from the Emancipator will tell all about it.

> "*Our Almanac.*—Will our exchange papers please to notice it—and say that two editions are printed, one calculated for Boston and the other for New York;—that the astronomical calculations are made with much care by a gentleman who received without application, the appointment of astronomer to the Exploring Expedition;—a more convenient Tide Table than any published in this country;—very full Statistical Table of the United States, and West Indies, worth more than the price of the book: names of Northern Members of Congress with their votes on sundry test questions; including the vote on Hawes' gag-resolution of January 18, 1837, never yet published in any newspaper;—sundry important information respecting ecclesiastical bodies; has 13 original engravings, with a more rich and instructive collection of important matters than we have ever before seen condensed into an almanac of the size, pp. 48, with a neat printed cover. Price 6 cents single—50 cents a dozen—$3,50 a hundred, and $30 a thousand.
>
> ☞"Abolitionists! See that every family in your town has a copy."

The Mirror of Liberty, a quarterly in quarto form, is published and edited at New York by David Ruggles. It is got up in handsome style, and contains a great deal of interesting matter. David Ruggles, it will be recollected, is the regularly authorized user up of Dr. Reese, whose name is so famous in connection with colonization and the "Humbugs" of New York. The price of the Mirror of Liberty is one dollar per annum, payable in advance.

☞Olcott's Lectures.—We would call the attention of Abolitionists to Olcott's Lectures on the subject of Slavery and Abolition. Charles Olcott, we are assured, is one of the oldest, most devoted and intelligent abolitionists in this State. The pamphlet before us contains more anti-slavery matter, than any book that has been published on the subject in this country. It was prepared for the special use of lecturers and debaters, and also designed for public reading. The publication of books on this side of the mountains, even when undertaken by our most popular and substantial booksellers, is no very profitable matter. Works of a miscellaneous or literary character can hardly be brought into circulation, unless they bear the stamp, and are sustained by the exertions, of some eastern publisher. But Mr. Olcott had not even the means of availing himself of the aid of a western publisher. He undertook his work alone; and, by dint of hard labor and inflexible perseverance, succeeded at last in publishing three thousand copies of the largest anti-slavery work that has yet been published. He now asks Abolitionists to buy his book. That he will incur considerable loss is certain, but he hopes that they will lighten his loss by extending to him their patronage. The book is a very full one. The author first tests slavery by the Law of God and the Common Law, and then treats of Abolition under four distinct heads—the "Objects," "Means," "Modes" and "Effects" of Abolition. He then notices fifteen objections to Abolition, under the several heads of—Colonization, Incapacity of Negroes, Imprudence, Danger, Absence of Rights, Pauperism and Vagrancy, Compensation, Interference, Constitutional Compromises and Guaranties, Injury to Slaves, Ancient Prophecy, Impotency of Anti-Slavery Efforts, Bad Motives, Amalgamation, Dissolution of the Union.

We have not had time to give the book a thorough examination; but so much of it as we have read has convinced us, that the writer manages his subject with a great deal of practical good sense. We hope Abolitionists will read for themselves. The work can be had at our office.

"The Gospel of the Jubilee" is another work we would recommend to Abolitionists. Mr. Crothers handles the subject in a masterly manner. We shall endeavor to make room hereafter for some extracts.

The Principle of Colonization.—We are astonished that there should be found men bold enough to accuse Abolitionists of slander, when they declare that colonization, if it were not originally designed, does certainly tend, to "secure and fortify the institution of slavery." Let the following extracts, from a speech of the Hon. H. A. Wise, at the seventh anniversary of the Virginia Colonization Society, be carefully considered. The meeting was held the 10th of last January. The Hon. John Tyler was elected President of the Society. Among the Vice Presidents are Governor Campbell, Charles Fenton Mercer, W. C. Rives, and H. A. Wise. The Richmond Whig says, that the speeches delivered at the meeting exhibited a power and variety of eloquence, which has seldom been witnessed in the Old Dominion. The sentiments advocated by the speakers were responded to with great enthusiasm on the part of the audience." Here are some of the sentiments. Mr. Wise says,—

> "At the outset of my career in life, sir, I left this my mother State, and like many of her sons, emigrated to the land of the West. There, in the State of Tennessee, I was appointed the secretary of a State Colonization Society, and I became the zealous and active friend and advocate of the great *original principles of the design to secure and fortify the institution of slavery itself by colonizing the free people of color*, particularly those of the slaveholding states, on the shores of Africa."

Mr. Wise then testifies that the great original principles of Colonization were, "TO SECURE AND FORTIFY THE INSTITUTION OF SLAVERY ITSELF."

Subsequently he became alarmed, lest these great original principles might be lost sight of. He says—

> "During the session of 1833—'34, a meeting of the parent society was held at Washington, at which there were sentiments openly avowed and proceedings attempted which alarmed many of the best and oldest friends of the cause with apprehensions as to its subsequent effects and tendencies, and which caused myself, among others, to look on it then and since with a jealous eye. You, no doubt sir, remember the meeting to which I allude. It was the meeting at which the notorious Gerrit Smith daringly insisted that the ultimate object of the Colonization Society should be *to abolish slavery.* * * * It was there he openly avowed that the time had then come when the institution should begin to move directly towards the end he aimed at. * * * * That meeting, I say, alarmed me, sir, among others of the warm friends of this cause, and has made me stand aloof at least for the last four years, from an active co-operation in its great work. Up to the present moment, indeed, I have been watching the tendencies of the society, to see whether it would be safe for us of the South to participate in its operations. I feared that the sentiments and influences of the Gerritt Smith party would pervert the Society from its original purposes and ends."

He stands aloof from the Society, and watches its acts and tendencies for four years. Gerrit Smith goes out, and the auspicions of Mr. Wise are almost entirely removed. He is yet a little "skittish," but still the Society has vindicated its fidelity to the slaveholder. Hear him—

> "Sir, these were the reasons—the fear that the abolition party in the parent society might succeed in *perverting colonization from its original design*, coupled with the strongest desire and conviction that nothing should be permitted to divide the South—which have caused me for a time to withdraw my humble countenance and support from this cause. I am even now somewhat *skittish*, I confess, but Gerrit Smith, who showed the cloven foot but partially in 1833—'34, has since been constrained to exhibit himself in his true and glaring colors of an abolitionist—*his party has signally failed to swerve the Colonization Society from its first principles*—they have separated themselves from it and joined to their own idols—they have openly declared war against colonization, and their hostility now tends to drive the Colonization Society, if it ever began to desert them, *back to its original principles and plans of operation*, and to keep it pressed close to those walls of safety. This has almost, if not altogether, allayed my fears and revived my hopes concerning this great cause. The line of demarcation is now too strongly drawn, I hope, between colonization and abolition ever to be crossed. *Their principles are diametrically opposed to each other, and their warfare will tend to press each to occupy its appropriate ground and position.* The Colonization Society must now maintain that *great original principle upon which it was founded*—'*Friendship to the* SLAVEHOLDER.' Never let it be forgotten or departed from. It stands in direct contrast to that upon which, according to their own pretensions, and the construction of charity, the abolitionists have founded their society—'*Philanthropy to the* SLAVE!'"

These were among the sentiments responded to so enthusiastically by the audience; and many great names, and dear to colonization, were present. We hear of no protest, no expression of dissent. Now Mr. Wise either speaks truth or falsehood about the original designs of Colonization. If he speak truth, how dares any man, who professes to abhor slavery as a moral evil, and who believes that he must account to God for his actions, extend to such a scheme his countenance and support? If he speak falsehood, the American Colonization society, and every Colonization society in the country, ought solemnly and explicitly to protest against it as falsehood. If they do not do so, the community will have an undoubted right to hold them responsible for the sentiments of Mr. Wise. Nearly eight months have elapsed since this great meeting, but we have not yet seen the slightest expression of disapprobation from any colonization society, or in any colonization paper.

☞ Some time ago we made a statement of facts with regard to the kidnapping of a colored boy of this city, in Bethlehem Ia. We are glad to learn that the good people of Bethlehem are indignant at this outrage. We trust that they will bring the perpetrators of it to justice, and thus wipe off the disgrace resting on their fair name. The Jeffersonville Courier, published at Jeffersonsville, Ia., copies our account of the affair, prefacing it with the following remarks:

DISGRACEFUL.

"The following has been handed to us by a friend with a request to give it a place in the Courier. We comply with much cheerfulness. In the first place this act of Abbott and Londen is a disgrace to our state—a damning sin. If a colored man cannot enter our state without being captured and burried off to some prison, what is to be thought of our constitution and our laws? We would ask, what right, what *authority* had Abbott and Louden in plunging said negro into the prison of another state? Who informed them that the negro was a runaway slave? Did they suppose that they would imprison him and wait until they saw an advertisement offering a reward for a certain runaway negro, that this negro would be the identical one, and that they would obtain the reward? or did they intend to *smuggle* the negro away, and after the public mind became calm, carry him off to some slave market, sell him, and reduce him to involuntary servitude? The latter is the most plausible. Abbott and Louden acted in direct violation of the laws of this state, which we will show hereafter.

We have been told that a negro cannot enter the bounds of Bethlehem without being "*kidnapped*" by such lawless fellows as the aforesaid individuals. The people of Bethlehem are indignant at this outrage upon their feelings and upon the feelings of humanity. Such an act would be an outrage upon any community, not to say the least of Bethlehem. We feel a pride in saying that the citizens of Bethlehem *in mass* condemn and repudiate the unlawful and unwarrantable manner in which the negro alluded to in the article below was used and sent to jail in another state.—Why was he not immured in the Clark county jail? Were they afraid that they would be stopped and punished for their rascality?

Asa Abbott is *postmaster* at Bethlehem—an agent of the general government. The more we think of this outrage the more indignant we feel that a fellow-being, although colored, should be fettered to the ground in chains, and, perhaps, ultimately placed in bondage. We are one of those who are opposed to the views of the abolitionists; but our blood chills within us to think that in this "land of the brave and the free" either a white or a colored man shall be tried and condemned without judge or jury. We have the constitution of our state and of the United States before us, and whenever we throw them aside and make constitutions to our own liking, we shall imagine that our country is rapidly verging to despotism. We were all made by one hand and out of the same dust of the earth; and it is a duty we owe the God who made us to protect and defend our fellow-creatures. Let justice be done, though the righteous should suffer. This is not the first time that negroes have been "kidnapped" in Bethlehem. We have been informed that negroes, who looked a little suspicious in the eye of these robbers of a man's freedom, have been taken up, hurried off, and never heard of afterwards.

At page 183 of the "revised laws of Indiana," section twelve, we find the following:

'That every person who shall forcibly steal and take, or forcibly and unlawfully arrest any man, woman or child, and carry such man, woman or child, *to parts without the state of Indiana*, or aid or abet therein, or who shall forcibly and unlawfully take or arrest, or aid and abet in forcibly or unlawfully taking or arresting, any person or persons whatever, with intent to take such person or persons, to parts without the state as aforesaid, without having first established a claim upon the services of such person or persons, according to the laws of this state or of the United States, *shall be deemed guilty of kidnapping*; and upon conviction thereof, shall be fined in any sum not less than one hundred, nor more than five thousand dollars, and be imprisoned at hard labor in the state prison, for any term of not less than two, nor more than fourteen years."

The Contrast.—A friend writing to us from New York state, says—"A colored man under middle age, with a large and well proportioned frame, called at my house this morning. He professed to be a fugitive slave. The man who has been guilty of robbing him of his liberty, is a Mr. Greene of Anne Arundel co., Maryland. The poor fellow left a wife and child. 'Do the colored people of Maryland love the Abolitionists?' said I. 'Oh,' replied he, 'we talk about them all the time.' After furnishing him with what he needed, I put him on his way to Oswego, where he will take a steamboat for the land of liberty. And is it true, that Canada, monarchial Canada, is a refuge from the cruel and bloody despotisms which are cherished in the bosom of our republic? It is true, and Americans should hang their heads with shame, that it is so."

This is one picture; we will give another. A few weeks since, a slave escaping from Kentucky, was peaceably making his way through Ohio, when he was arrested by two or three of the citizens of Decatur, Brown county. No reward had been offered, but they received the very handsome sum of two hundred dollars, for this act of robbery. The deed was done on a Sabbath day, and the principal actor was a member of the Methodist Episcopal Church. We are told he was sitting in meeting when the slave went by, and immediately left the worship of God, to commit violence on one of God's accountable creatures.

Now we ask the candid slaveholder, which of these two characters do you despise—the man who helped a slave to liberty, or the man who replunged a slave in slavery?

Franklin.—A Baltimore paper speaking in behalf of a proposal to erect a monument to Franklin, remarks,—

> "There are four marked periods in the life of Franklin, which may be mentioned in juxta position. Franklin wheels a load of paper to the printing office, through the streets of Philadelphia. Franklin flies a kite, upon the metallic point of which the fire of heaven is playing. Franklin stands at the bar of the House of Commons, displaying the resources of his mind in answers the most ready and conclusive. Franklin is at Paris, and, as the friend of mankind, writes a pass for the exploring vessels of Captain Cook."

Two more periods in his life.—Franklin, in 1787, is President of an Abolition Society, in Pennsylvania, organized for the purpose of extending the "blessings of freedom to every part of our race," and from which slaveholders were expressly excluded. Franklin, as President of this society signs his name to a memorial presented to the House of Representatives of the United States, Feb. 12th, 1789, praying that body "to countenance the restoration of liberty to those unhappy men, who alone in this land of freedom, are degraded into perpetual bondage, and who amidst the general joy of surrounding freemen, are groaning in servile subjection."

☞ Since we do not exchange with the Baltimore paper alluded to, perhaps the "Methodist Protestant and Family Visiter" may do us the favor to signify to the editor of said paper, that he has omitted two very marked periods in Franklin's life.

For the Philanthropist.

CAUSE IN INDIANA.

The Members of the La-Porte County Anti-Slavery Society, which had been recently formed by the circulation of a Constitution for signatures, met at Door Village, on the 20th ult., for the purpose of Electing Officers.

The Methodist Meeting house in which it was expected the meeting would be held, being closed against them, they assembled in the yard in front of the house of Orrin Willys, Esq., when the meeting was called to order by nominating and appointing Thomas Tyrrell, Esq., Chairman, and S. B. Peck, Secretary.

On motion,

Resolved, That a committee of three be appointed to nominate suitable persons for Officers of this Society; *Whereupon*, Rev. T. Spaulding, Dr. A. B. Brown and Herbert Williams were appointed said Committee; who after a short consultation, reported for President, Herbert Williams; for Vice-President, Robert Stewart.—2 Do. Rev. Henry Van Order—3 Do. Abiel Northrop; Recording Secretary, Charles K. Averill; Corresponding Secretary, Dr. A. B. Brown; Treasurer, Dr. J. B. Whitcomb; *Executive Committee*, Thomas Tyrrell, Esq., Wealy Diggins, Samuel E. Williams, Dr. J. H. Waldo, S. B. Peek, Hubbard C. Stearns, and John Russel.

The Report was accepted and the gentlemen whose names were reported, were elected.

On motion.

Resolved, That this Society approve of the efforts of Abolitionists in other parts of this State to bring about the organization of a State Anti-Slavery Society.

Resolved, That should a State Convention be called before the next meeting of this Society, the Executive Committee be authorised to appoint delegates to attend the same.

Resolved, That the blank in that article of the Constitution which fixes the time for the annual meeting be filled with the 2d Wednesday in September.

Resolved, That the Recording Secretary be considered ex-officio Secretary of the Executive Committee.

Resolved, That the proceedings of this meeting be furnished to all the Editors of newspapers in this county, with a request to publish the same, and also to the Editor of the Philanthropist.

THOMAS TYRRELL, *Chairman.*

Sylvester B. Peck, *Secretary.*

July 20th, 1838.

British Abolitionists.—We rejoice to see that the abolitionists of Great Britain are resolved not to relax their vigilance, but not make thorough and complete work in the West Indies. They have made the slave free in *name*, and they are resolved that he shall be free in *fact*. The BRITISH EMANCIPATOR says—

> "We speak not ignorantly or unadvisedly when we state our belief that those who have hitherto monopolized role and authority and freedom in the colonies, will make a general and determined effort to retain their dominion, and by various means to fix upon the negro a yoke as heavy as that from which he is about, *nominally*, to be delivered. Let abolitionists look well to this! As milder names are adopted, and juster principles professed, let them exercise a corresponding degree of vigilance and suspicion; lest, after all their labours terminate but in names and professions, and the slave, instead of real freedom, experiences only a transfer from the hands of individual tyranny to the slavery of laws enacted to rob him of the fruits of his industry as a peasant, and his political privileges as a free citizen. Let our friends at home and abroad watch the progress of colonial legislation, and the practical working of existing laws. Let them especially beware of,—
>
> 1. Acts for the suppression of Vagrancy.
> 2. Police Regulations.
> 3. Election Laws.
> 4. Contracts for labour.
> 5. Restrictions upon the transfer and purchase of Lands.
> 6. The commencement of a new Slave-trade, &c. &c. &c.
>
> Upon these subjects we shall from time to time dwell at large. We name them now only as titles, to so many chapters of grievous oppression, which yet remain in reversion for the negro, unless his friends continue with unabated zeal their exertions in his behalf."

The Lexington Intelligencer says—

> "We, probably, can give the "Emancipator" more speedy and correct intelligence on the subject of the Convention Bill, than his brother of the Philanthropist. The Convention Bill, then, we inform him, was a *still-born* prodigy."

For a "*still-born* prodigy", it has made quite a considerable noise in the world. As the Intelligencer seems ambitious to be the only organ of "speedy and correct intelligence" respecting the Convention question, will he have the goodness to let us know *definitely* and *fully* how this question has been decided?

Exploring Squadron.—Note of preparation indicates the immediate departure of this new project of our government. The brig Porpoise, Lieut. Com. Ringgold, of the Expedition, arrived in Hampton Roads on Thursday. The Vincennes and Peacock had already dropped down to the Roads; and the Relief, store ship, hoisted anchor to join them on Thursday evening. By this time the squadron may have spread its sails to the breeze to plough the trackless deep on its long voyage of exploration. We are sure the good wishes of the whole nation follow it; and that the jealousies and unpleasant feelings many incidents attending its dilatory organization may have induced will yield to the patriotic impulse which will prompt a fervant aspiration for the success, triumph, and honor of our flag wherever it may float and in whatever cause it may be unfurled. *Success to the Exploring Squadron!* Rich. Com.

From the Nashville Rep. Banner, Aug. 15th.

Cherokee Indians.

We learn from the Hamilton Gazette, that the conference between the Cherokee Council and Gen. Scott has resulted in an arrangement by which the transportation of the Indians has been entrusted to the Chiefs of the nation, who are to receive $65 per head for the removal. The Indians are to be subsisted by the Government until they commence their journey, from which time the Chiefs are to furnish all the subsistence and means of transportation. They are to commence the removal on the 1st September in detachment of one thousand to follow each other after intervals of a few days. By the 20th October it is thought all will be on the way. The Indians, it is said, are highly pleased with the arrangement.

From the same of Aug. 18th.

Important From the Frontier.

We learn from an authentic source that the Cherokees West of the Mississippi, have invited all the braves of all the principal tribes, except the Osages and Kansas, residing near our Western frontier, north of the Red river, to meet them in council in the Cherokee country on the Illinois river, about ten or fifteen miles above the mouth of the Barren fork, on or about the 14th September next. The object of the council in excluding the Osages and Kansas was not known. A runner was sent by the Cherokees with the wampum and talk to the Senecas and other small tribes in that vicinity, from thence it was carried to the Shawanees, Delawares and Kickapoos near Fort Leavenworth. A Kickapoo runner then started with the wampum, two strings, the one black, the other white, to the Sacs, Iowas, &c. No doubt was entertained that the object was to make a simultaneous attack on the settlements of Arkansas and Missouri. We may expect prompt measures from the proper authorities to ward off the intended blow.

From the Baltimore Patriot, Aug. 17.

Severe Gale in the Bay—with Supposed Loss of Lives.

Capt. Parrish, of the steamboat Virginia, arrived at Norfolk on Tuesday, informs the editors of the Beacon that the gale on Saturday night was severely felt at Deal's Island, 140 miles below Baltimore. It commenced at 9 o'clock, P. M. and blew with all the violence of a hurricane until 12 o'clock, a period of three hours. Off the Camp Meeting ground about 300 sail of small vessels were at anchor, three-fourths of which were driven ashore. Nine of them were capsized, and a number of persons missing from them are believed to have been drowned.

The stoutest trees near the Camp Ground were torn up, and the tents instantly demolished.

Capt. Parrish and crew were busily employed during the gale in rescuing the persons in the vessels that were capsized, and were instrumental in saving a number of lives. One of his boats was bilged during the violence of the gale.

On the way down the sound, he saw several vessels bottom upwards, and others ashore.

The gale or hurricane appeared to have passed in a vein, as it was not felt twenty miles below Deal's Island.

Great credit is due to Capt. Parrish for his praise-worthy efforts in the cause of humanity, as the severity of the gale would have fully exonerated him from undergoing any peril in the protection of the lives and property of others than those committed to his charge.

The United States and Mexico.

We hear that M. Martinez, the minister from Mexico, who has been for some months past, with his family, at New Orleans, has returned to this city.

Connecting this circumstance with the enjoined official publication, we are happy in the belief that there is a fair prospect of a peaceful termination of the differences which exist between the two countries. Such a result will be as honorable to both parties as a war between the two Republics (which Congress were instigated to authorize) would have been, for such causes as were alleged, absurd and barbarous.—*National Int.*

From the Globe.

Translated for the Globe, from a speech addressed by the President of Mexico to the National Congress on closing its session on the 30th of June last.

> "You also know that the Government of the United States has accepted the offer of arbitration, by a friendly power, made to it on the part of that of Mexico, for the purpose of restoring the good understanding and harmony which have been unfortunately interrupted. While I lamented the unsatisfactory state of our relations, I never doubted that the Cabinet of the United States would, in the end, be ready to come to a settlement in a manner reasonable and conformable with the civilization and with the philanthropic sentiments prevailing both in Mexico and the United States. Far, therefore, from repeating the complaints mutually made, the two governments will employ themselves only in obtaining such a definite and satisfactory arrangement as may cause the differences, which have endangered the peace between us and our neighbors, to be forgotten. The law of neutrality lately passed by the Congress of the American Confederacy, and the assurances given to our minister, should cause us to be content with regard to the sincerity and frankness of their intentions."

St. Louis, Aug. 16.—Western Frontier.—By a gentleman who arrived yesterday from Fort Leavenworth, we are informed that the Sioux Indians made an attack on the Kickapoos, and that a detachment of troops had been sent from the fort to the scene of action, to quell the marauders. As these skirmishes are of frequent occurrence among the Indians, no serious consequences are apprehended; but news of a much more serious aspect had just reached the fort.—The Indians along the frontier were arraying themselves against the whites, and the *wampum* was passing among the different tribes. This is generally sent to the various tribes when they wish to bring about a general war against the whites.—*Com. Bulletin.*

☞INDIANA CONVENTION.☜

The Indiana State Anti-Slavery Convention, will meet at Milton, Waye country, the Twelfth day of next September, at 10 o'clock, A. M.

MARRIED—At Delhi, on Thursday, the 23d inst. by the Rev. Horace Bushnell, Mr. JAMES M. FITCH, of Oberlin, to Miss JANE E. BUSHNELL, of Delhi. This interesting pair expect soon to leave their native soil, for the Island of Jamaica, there to labor as missionaries among the *emancipated.* May the blessing of God go with them, and crown their labors with abundant success.

NOTICES.

IMPORTANT TO ABOLITION SOCIETIES AND LECTURERS!

To all who wish to know what pure orthodox abolitionism is—and who wish to be armed from head to foot with the whole panoply of abolition facts, arguments, illustrations, answers to objections, showing a thorough knowledge of slavery, slave-laws, Biblical principles, common law, and common sense:—

Procure by all means "OLCOTT'S LECTURES ON SLAVERY AND ABOLITION" intended for all inquirers after truth, for abolition lecturers, and to be read in abolition meetings, where lecturers cannot be procured.

Mr. Olcott is a distinguised lawyer—is District Attorney for Medina Co., O. His book gives abundant and striking evidence of a long and thorough acquaintance with history, the sacred scriptures, and common law. It exhibits uncommon tact, ingenuity, and originality—*and contains more reading matter* than any anti-slavery book heretofore sold in the West,—and all for the small sum of FIFTY CENTS. We hope that all our societies will hasten to procure one or more copies for circulation in their respective vicinities, and that individuals who can purchase, will do so for the good of their neighbors They can be had in any quantities of Mr. Olcott, Medina, Medina Co., O., or at the Anti-Slavery Office, Cincinnati.

James Boyle, *Publishing Agent.*

RECEIPTS.

PLEDGES AND DONATIONS,

From August 18th to the 25th.

Thomas Stewart, old pledge, Monroe, Clermont Co. $1,00; Peru A. S. Soc. 10,00, towards Delaware co. pledge, *by A. L. Benedict.* The Delaware co. A. S. Soc. pledged 100,00 at the last anniversary, instead of 50,00, as was mis-stated in the Philanthropist, some time since. Greene co. A. S. Soc. 75,00, *by A. Wattles, Traveling Agent.* By the same, Clinton co. A. S. Soc. 28,00, on pledge. Rev. Wm. Sloan, 50 cts.; Washington, (Fayette co.,) 1,00, quarterly subscription.

Wm. Donaldson, *Treasurer.*

FOR PHILANTHROPIST.

Col. A. Saxton, *by Henry Disbrow*, $2,00; C. L. H. Vance, 2,50; John Bonner, 2,50; Mrs. Atkins, 2,50; P. Mc H. Thomas, 62 cts.; Maddock & Randall, 2,50; Jas. Bailes, 1,50; Daniel Bailes, 2,50; Jno. Anderson, 2,50; Hiram Burnett, 1,50; Samuel Fairbanks, 50 cts.; Joseph Brown, 2,50; Henry Higby, 5,00; Dr. H. H. Way, 2,50; M. D. Pettibone, 5,00; George Townsley, 2,50; Thomas Steele, 2,50; James Andrew, 2,50; James Brown, 2,50; Matthew Mitchell, 2,50; James Mitchell, 2,50 David Anderson, 2,50; A. W. Poage, 2,50; Andrew Campbell, 2,50; M. S. Sabin, 2,50; James Gowdy, 50 cts.; Barry Roberts paid L. S. Lewis, of Columbus; Daniel Dubois, 5,00; J. H. Lockhart, 2,50; G. Snedaker, 2,50; A. Hopkins, 2,50; R. Gilliland, 2,50; *G. D. Evans*, 2,50; Wm. McNown, 2,50; John Shepherd, 2,50; A. Vantuyl, 2,50; Wm. Sloan, 2,50; A. D. Seldon, 2,50; Robert Karr, 2,50; Elizabeth Robinson, 2,50; Alexander McFarlan, 1,50; J. B. Wheaton, 2,00, for vol. 2d.

James Boyle, *Publishing Agent.*

EDUCATION.

The Miss Blackwells having been engaged in some of the principal schools in the eastern states, propose establishing a seminary for young ladies, in Cincinnati, to be conducted on similar principles. Their object will be to unite the highest intellectual attainments with a due attention to the formation of manners, and the elegant accomplishments which constitute a finished female education. They indulge the confident hope that by unremitting attention to the moral, intellectual and religious improvement of those committed to their care, they may give entire satisfaction to those parents who may entrust them with the charge of their children. The school will open on Monday, September 3, 1838, East Third street, between Lawrence and Pike.

References—J. L. Wilson, D. D., S. D. Gross, M. D., W. Parker, M. D., S. J. Browne, Esq., Thos. Emery, Esq., H. Miller, Esq., J. C. Vaughan, Esq.

NOTICE.

The school fund institution of the colored people of the State of Ohio, will hold its first anniversary on the first Monday in September next, at 9 o'clock A. M. in the city of Cincinnati. Punctual attendance of all the members is requested, and those also friendly to the object of the meeting are requested to attend.

CINCINNATI PRICE CURRENT.

Flour	$4 75 5 00 per bbl.
Wheat, - -	80 c. per bush
Corn, - -	40 c. " "
Oats, - -	31 to 37 c. " "
Hay, -	$10 to 12 per ton.
Hops, -	12 to 15 c. per lb.
Coffee, Rio, -	14 to 14 1-2 per lb.
" Havanna,	14 to 14 1-2 per lb.
Tea, G. P.	80 to 85 "
" Imp.	80 to 85 "
" Y. H.	50 to 55
Sugar, N. O. hhd,	10 1-2 to 11 1-2 " per lb.
" Loaf,	17 to 18
Candles, sp.	37 to 40
" md.	12 to 13 "
" dp.	10 1-2 to 11 1-2 "
Butter,	12 1-2 to 15 "
Cheese,	9 to 10 "
Rice,	none "
Salt,	62 1-2 to 68 3-4 per bush.
Coal,	12 1-2 to 14
PORK, Mess,	$19
Clear,	$21
Bacon,	6 1-2 to 7
Hog round	7 1-2 to 8
Hams,	10 to 11
Lard,	9 to 10 lb.
NAILS,	6 c. to 10 per lb.

TOMATOES.

We will purchase Tomatoes as soon as they shall have attained their *full growth*, and particularly request those persons residing within the vicinity of this city, who have contracted to sell and deliver their Tomatoes to us, to send them in without waiting for them to ripen.

A. MILES,
Agent for the Company.

July 24—29.

To Country Merchants!

BOOK AND PAPER STORE.

Truman & Smith,

Publishers, Booksellers and Stationers, No. 150 Main between Fourth and Fifth streets, Cincinnati.

Have a constant supply of Books in every department of Literature and Science, at reduced prices.

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School Books, in any variety and quantity, at *Eastern prices.*

Bibles of different kinds, from *large quarto* to 32 mo., plain, and elegant. All the *Biblical commentaries*, in common use, also a common variety of Hymn Books.

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New Publications, on every subject of interest, regularly received, immediately after publication.

Blank Books, Slates, Slate Pencils, Copy Books, Letter, Writing and Printing Paper, and Writing Ink, Wafers, Sealing Wax, and every article of STATIONARY.

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GLEZEN & SHEPARD,
STEREOTYPE FOUNDERS
and PRINTERS,
No. 29 PEARL STREET, Cincinnati

POETRY.

From the Boston Mercantile Journal.

LICENSE LAWS.

BY REV. JOHN PIERPONT.

"We license thee for so much gold,"
  Said they who filled St. Peter's chair,
"To put away the wife who's old,
  And take one that's young and fair,
For public good requires a dome
To swell like heaven's, for us at Rome."

"For so much gold we license thee,
  (So say our laws,) a draught to sell
That bows the strong, enslaves the free,
  And opens wide the gate of hell,
For public good requires that some,
Since many die, should live by Rum."

Ye civil Fathers! while the foes
  Of this Destroyer seize their swords,
And heaven's own hail is in the blows
  They're dealing, will ye cut the cords
That round the falling fiend they draw,
And o'er him hold your shield of law?

And will ye give to man a bill,
  Divorcing him from heaven's high way?
And, while God says, "thou shalt not kill,"
  Say ye, "for gold ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
  Of the destroying angel's breath?
Which binds its victims the more fast?
  Which kills him with the deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead
  The God-contemning Tuscan tied,
Till by the way, or on his bed,
  The poor corpse-carrier dropped and died,
Lashed hand to hand, and face to face,
In fatal and in loathed embrace.

Less cutting, think ye, is the thong
  That to a breathing corpse, for life!
Lashes, in torture loathed and long,
  The drunkard's child—the drunkard's wife,
To clasp that clay—to breath that breath,
And no escape? O, that is death!

Are ye not fathers? When your sons
  Look to you for their daily bread,
Dare ye, in mockery, load with stones
  The table that for them ye spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?

O, holy God, let light divine
  Break forth more broadly from above
Till we conform our laws to thine—
  The perfect law of truth and love;
For truth and love alone can save
Thy children from a hopeless grave.

ORIGINAL ODE,

Sung at Marlboro' Chapel, August 1, 1838.

Loud Hosannas,
Wave your banners,
Sound the trump of Jubilee!
Thousands springing
Forth are singing
Sweet is Freedom—WE ARE FREE!

From the mountain,
Vale and fountain,
From each shady grove and dell,
List! arising,
Joy surprising,
Which shall Britian's glory swell.

Oh the glory
Of the story,
Freemen, hail the blissful morning,
See ye not the heavenly dawning,
Tyrants quiver,
Shackles shiver,
Freedom's triumph hath begun!

Glorious hour,
Which the power,
Of thine arm, O Lord, hath given,
Soon shall waken
Those forsaken,
Those whose spirits STILL are riven.

Holy Father, speed the day,
Hold thee on thy conquering way,
Then from grateful hearts shall rise,
Hallelujahs to the skies!

We'll praise Thee, we'll praise Thee,
  Thou glorious conquering One!
We'll praise Thee, we'll praise Thee,
  Thou glorious conquering One!
    Hosanna! Hosanna! Hosanna!

LINES,

From the German of Lamiter.

BY J. G. WHITTIER.

Thought after thought, ye thronging rise,
  Like spring-doves from the startled wood,
Bearing like them your sacrifice
  Of music unto God!
And shall these thoughts of joy and love
  Come back again no more to me—
Returning like the patriarch's dove
  Wing-weary from the eternal sea?
To bear within my longing arms
  The promise-bough of kindlier skies,
Pluck'd from the green immortal palms
  Which shade the bowers of Paradise.

Child of the sea, the mountain stream
  From its dark cavern hurries on,
Ceaseless by night and morning's beam,
  By evening's star, and noontide's sun—
Until at last it sinks to rest,
  O'er wearied, in the waiting sea,
And moans upon its mother's breast—
  So turns my soul to Thee.

MISCELLANEOUS.

Congress.

From the New York American.

LAW FOR THE REGULATION OF STEAMBOATS.

Synopsis of a law to provide for the better security of the lives of passengers on board steamboats or vessels.

Sec. 1. Requires all vessels propelled in whole or in part by steam, to take out before the 1st Oct. next, a new license, subject to the conditions hereafter.

Sec. 2. Prohibits all vessels propelled as above, from transporting passengers or goods "in or upon the bays, lakes, rivers or other navigable waters of the United States," after the 1st of Oct., without such new license. Penalty for non-compliance five hundred dollars, for which a boat may be proceeded against summarily.

Sec. 3. Authorizes the District Judge to appoint competent and faithful persons to inspect hulls, boilers, [illegible] of every steam-ves- [illegible] No one to be appointed who is interested in the manufacture of steam engines or machinery.

Sec. 4. Requires the person appointed to inspect the hull of any steamboat, to state in his certificate the age of the boat, when and where built, and how long it has been running; and also whether the vessel is in his opinion sound and sea worthy. Fee $5, to be paid by owner or master.

Sec. 5. Imposes the same duties on the person required to inspect the boilers, the certificate to state the age thereof, and whether sound and fit for use. One copy of the certificate to be delivered to the Collector, the other to "be posted up and kept in some conspicuous part of the boat." Fee as above.

Sec. 6. The inspection under the 4th Sec. to be made *once a year*, that under the 5th Sec. *twice a year*—the certificate of such inspection to be delivered by the owner or master to the Collector, under the penalty of the forfeiture of the license, and incurring the penalties of running without a license. A "competent number of experienced and skilful engineers" to be kept by the owners on board of every boat—and for the neglect of doing so, the owners and master liable "for all damages to the property or any passenger on board occasioned by explosion or by derangement of the machinery."

Sec. 7. Requires under the penalty of $200, that whenever the boat stops for passengers, freight, or fuel, the safety-valve shall be opened "so as to keep the steam down in the boiler as near as practicable to what it is when the boat is under head way."

Sec. 8. Requires under penalty of $300, boats navigating the lakes or the Ocean, if not over 200 tons, to carry "two long boats or yawls, each competent at least to carry twenty persons," larger steamers to carry at least three such yawls.

Sec. 9. Requires under like penalty all steamers referred to in Sec. 8, to carry with them an engine and suction-hose in good order, and to use iron rods or chains instead of tiller ropes.

Sec. 10. Requires steam vessels running between sunset and sunrise to carry lights—Penalty $200.

Sec. 11. All penalties to be sued for in the District Court, where the offence occurs, or where the owner or master resides. One-half for the informer, the other for the United States.

Sec. 12. "Every captain, engineer, pilot, or other persons employed on board a steamboat," through whose "negligence, misconduct, or inattention," life is lost, shall be deemed "*guilty of manslaughter*," and upon conviction, be sentenced to confinement at hard labor for not more than ten years.

Sec. 13. In all actions against steamboats owners or masters, the "bursting of a boiler, collapse of a flue, or injurious escape of steam," shall be taken as "full prima facie evidence, sufficient to charge the defendant or those in his employ, with negligence, until he shall show there was no negligence by him or those in his employment."

Mother Won't let Me.

A NUMBER of boys with books in their hands were passing up the street on their way to school. They were talking with animated countenances, apparently on a subject of common interest.—'Hollo, Sam,' said one of them to a boy who had just come up to them, 'are you going with us this afternoon?' 'I do not know,' answered Samuel, 'mother does not know whether it is frozen hard enough to day. I am afraid she will not let me go. It is always the way when there is any fun to be had; mother keeps me at home.' 'Just like my mother,' replied his companion, 'she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast the street with the other boys all this winter. I must always promise to go off with my sled into the fields.'

Edward Torry who was standing by the side of the two boys, was a listener to their conversation. He said nothing; but when the boys looked towards him, expecting from him some remarks upon the subject, they saw a tear in his eye, which he turned away to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companion's situation. It was but a few weeks before, that he had been deprived of an affectionate mother, and they conjectured correctly that their conversation had brought her to his mind. Edward was thinking of his mother, and his reflections were something like the following:—'These boys think it very hard to be looked after so closely, and not allowed to run into dangers, so I used to do; but the time may come when they would give the world to have some one to care for them as their kind mothers do now. Oh! if I could only have my own good mother again, how willing I should be to give up every one of my plays to please her.' Now no mother ever wished to deprive her children of enjoyments.—Any boy will find his mother more willing to confer pleasure on him than to enjoy it herself. The reason why she may be unwilling in any case that he should go out upon the water or coast in the streets or to skate upon the river is not that she wishes to deprive him of enjoyment but because she is afraid he will receive injury.

Sometimes perhaps the mother is apprehensive of danger when none in reality exists. She is afraid the river or bay is not frozen sufficiently when it is so; she is unwilling her son should venture upon it, though he may know with perfect certainty himself that there is no danger. Well now supposing that in such a case he should cheerfully give up his plan of skating, simply because his mother wishes it, and seek his amusement in some other way, or suppose even that he should stay at home and have no play at all for one afternoon, if that should be his mother's wish? would this be greater privation than she has endured for him a hundred and a thousand times, and which she is ready at any time to endure for him again? Where is the boy who had rather his mother should suffer anxiety and apprehension for him a whole afternoon than to forego himself the pleasure of spending it in any particular way that he has chanced to fix upon?—*Youth's Magazine.*

From the Baltimore Monument.

Sayings.

BY DR. FRANKLIN.

Sloth, like rust, consumes faster than labor wears, whilst the used key is always bright.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

The sleeping fox catches no poultry.

He that lives upon hope will die fasting—industry need not sleep,

There are no gains without pains.

At the working man's house hunger looks in, but never enters.

Plough deep, while sluggards sleep, and you shall have corn to sell or keep.

One *to day* is worth two *to-morrows.*

Handle your tools without mittens—a cat in gloves catches no mice.

The eye of a master will do more than both of his hands.

Not to oversee workmen is to leave your purse open.

A little neglect may breed a great mischief—for want of a nail the shoe was [illegible] [illegible] went of [illegible] horse the rider was lost.

A [illegible] makes [illegible] wolf.

If you would be wealthy, think of saving as well as [illegible] If you would know the worth of money, go and try to borrow some—for he that goes a borrowing goes a sorrowing.

The Gallantry of an Ex-President.

Our venerable Ex-President, J. Q. Adams, is certainly growing gallant in his old age.

The Hingham Patriot gives an interesting sketch of the proceedings at the Pic Nic celebration in Tranquillity Grove. Mr. Adams was addressed in behalf of the ladies by Thomas Loring, in a neat and appropriate speech. The following is the outline of the reply.—

"He said the [illegible] of speech was [illegible] by circumstances. He had found no difficulty in addressing two hundred and forty men in an assembly to which allusion had been made by his friend, but his emotions struggled for utterance under the circumstances in which he then stood before them. Grateful to his heart was it to be thus welcomed by his constituents, for, said he, I consider the ladies of this Congressional District as much my constituents, as their relatives by whose votes I was elected. I know, said he, that it is asserted that women have no political rights. Their petitions had been treated in the body of which he was a member, as if they had none. But all history refuted this position. They had political rights—but he would not say it was their duty to exercise them, except in cases of great, pressing public emergency? Their petitions, however, which he had presented to Congress, were on the side of kindness, humanity, and benevolence. He would say of the ladies, what was once said by a Senator in Congress, now no more, that in relation to his domestic affairs, his wife was the committee of *Ways*, and he was the committee of *Means.*

In relation to his own efforts, which had been spoken of in terms of such undeserved approbation, he said he claimed the right to be heard in Congress for fifteen successive days, on the great question of human rights—the right of petition—the right of woman to be heard by the government.—But he would not weary them by giving an account of the manner in which he had discharged his duties. Treasury and sub-treasury would not be interesting to them. He would say, however, to the ladies, that their rights he was determined ever to defend, and he trusted they would be maintained in Massachusetts, if no where else.

Without detaining the company longer, he said, after thanking them for their kindness and approbation, an apology for his brevity might be found in this large collection of ladies. He had found in the course of his life that it was an easy matter to address two hundred and forty *men*, but it had been to him a sufficiently arduous task to address successfully *one woman.*"

Thoughts on Various Subjects.

BY DEAN SWIFT.

Selected from the original work for the Family Newspaper.

There are few countries, which, if well cultivated, would not support double the number of their inhabitants, and yet fewer where one third part of the people are not extremely stinted even in the necessaries of life. I send out twenty barrels of corn, which would maintain a family in bread for a year, and I bring back in return a vessel of wine, which half a dozen good fellows would drink in less than a month, at the expense of their health and reason.

A man would have but few spectators, if he offered to show for threepence how he could thrust a red hot iron into a barrel of gunpowder, and it should not take fire.

Query, whether churches are not dormitories of the living, as well as of the dead?

Harry Killegrew said to Lord Wharton, "You would not swear at that rate, if you thought you were doing God honor."

Lewis the XIVth, of France, spent his life in turning a good name into a great.

Since the union of divinity and humanity is the great article of our religion, it is odd to see some clergymen in their writings of divinity, wholly devoid of humanity.

The Epicureans began to spread at Rome in the empire of Augustus, as the Socinians, and even the Epicureans too did in England towards the end of King Charles the Second's reign: which is reckoned, though very absurdly, our Augustan age.—They both seem to be corruptions occasioned by luxury and peace, and by politeness beginning to decline.

Sometimes I read a book with pleasure, and detest the author.

One Dennis, commonly called the "critic," who had writ a threepenny pamphlet against the power of France, being in the country, and hearing of a French privateer hovering about the coast, although he were twenty miles from the sea, fled to town, and told his friends, "they need not wonder at his haste: for the King of France having got intelligeuce where he was, had sent a privateer on purpose to catch him."

When somebody was telling a certain great minister that people were discontented: "Pho, said he, half a dozen fools are prating in a coffee house, and presently think their own noise about their ears is made by the world."

Destructiveness in America.

The remarkable frequency of steamboat accidents in America, and the great loss of human life thereby caused, have lately formed the subject of deep regret to all persons who admire the activity and sagacity of our trans-atlantic brethren. In a number of the *Athenæum*, a few weeks ago, the following timely observations occur on the subject:—

"As public attention is just now directed towards America, and the novel mode of communication so auspiciously opened with that country, we shall take the opportunity of again adverting to that destructiveness which we begin to consider as a constitutional characteristic of the American people.—Since we adverted to the subject of their fires, intelligence has reached us of another loss of three millions of dollars at Charleston, a city which does not contain more than 30,000 inhabitants. But the utter carelessness of life and property in America, is as manifest in the fate of their boats, as of their buildings on shore. The papers just received bring accounts of deplorable disasters on the Ohio, by which one or two hundred lives were lost! The same journals speak of other accidents, on a smaller scale, but which we should think sufficiently exciting, were it not for the greater calamity which eclipses them. The sad story of the Charleston packet last season, is not yet forgotten, where ninety lives were lost—or that of the three hundred emigrating Indians, who perished about the same time on board a boat which was swamped in a western river. The year before was marked by the burning of the Ben Sherrod, on the Mississippi, when more than two hundred of her passengers, we think, were destroyed! Thus every season is distinguished by one or more enormous disasters of this kind, unheard of in any other country, while multitudes of minor accidents so crowd the papers, that no notice is taken of them on this side, and a very slight one on the other. For instance, a mere mention, in three lines, was made the other day, of the burning of three steamboats at once off New Orleans. We have before us a remarkable statement in the *Western Magazine*, [illegible] of the 'casualty' among western boats, [illegible] the [illegible] for the [illegible] years from 1831 to 1833. [illegible] [illegible] with other [illegible]. The proportion of the [illegible] destroyed yearly [illegible] always was more than [illegible] employed. We have seen it [illegible] [illegible] [illegible]. Of the property destroyed, we say nothing; but surely the destruction of human life [illegible] [illegible]. Congress [illegible] [illegible] will put a check to this evil. [illegible] way carelessness must be [illegible] as it is in [illegible]."

From the [illegible]

The Condition of Woman.

It is a generally admitted fact, that [illegible] woman must previously be made sensible of her [illegible]. The first step, then, toward elevating the character and advancing the usefulness of woman, is to show her the place in which she at present stands on the scale of being.—Were she but sensible of this, [illegible] see a [illegible] of mental [illegible] nous. [illegible] and [illegible] her talents are in no degree inferior to [illegible]—A greater and more [illegible] dreamed of [illegible] would grow [illegible] for the change. [illegible] shall not [illegible] her view! Who will [illegible] forging new chains [illegible] being [illegible] the tide of [illegible] and still [illegible] theme of a thousand [illegible] genius and [illegible] but, alas! [illegible] the closer [illegible] and entire emancipation [illegible]

One writer [illegible] of the high and elevated station which she occupies in this favored land, compared with the less civilized part of the world, and loudly calls upon her to be grateful that she has at length obtained her due. That her condition is much improved, is obviously true, and she sees and believes; and thus another impediment is put in her way, when but a little sober reflection would show her that this writer's premises are false. Woman is very far from having obtained her due; and even the improvement in her is much less striking, upon a close view of the subject. Civilization has done much for her, but mentally, she is still in bondage.

Another writer, with all the gallantry of a knight errant, steps forth, and in the [illegible] and ruining efforts of his genius, declares her, in point of intellect, and all the excellent qualities of the heart, to be infinitely in advance of man. He tells her that her influence is far greater, that but for her, life would be a blank; that she is the brightest gem of man's existence; and concludes by asserting her to be little else than an angel, and that all who say to the contrary are unfit to dwell within the pale of refined society.

Such puerile assertion and revolting flattery ought to be despised; but it is a lamentable fact, that it has an influence; and were we to take into view the training and education of a woman, we could not, in justice to weak human nature, be surprised that it does. From infancy to maturity, almost every thing conspires to divert her from the path of real greatness and usefulness. She is taught to consider it immodest, and entirely out of her sphere, to aspire to any thing beyond the toilettee, domestic affairs, and the [illegible] of [illegible].—Her kind friends tell her of her genius and talents, but seldom, if ever, attempt to open the way for their developement. A lady's education strengthens her prejudices, and if any thing is lacking, her insidious, self-styled superior will add flattery, and what he terms argument, enough to surround her with a wall, not of stone and mortar, but what is infinitely more insurmountable—a wall of education, prejudice and flattery.

Hoping that some far abler and better abilities may be enlisted in a cause, than which none can be juster, or nobler, and that woman will awake from the stupor which at present enshrouds her noblest powers of mind, and exercise her own energies and talents for her own emancipation, the foregoing is respectfully submitted, by

A WOMAN.

ADVERTISEMENTS.

$10,000 WANTED.

☞ Any person having this sum to loan, at 10 per cent for a number of years, on good security, may hear of an opportunity by applying at this office. Aug. 11.

FARMS AND COUNTRY SEATS FOR SALE.

A desirable *FARM* of 13[illegible] acres, situated near a M'Adamized road 10 miles from town, having seventy acres in cultivation, two orchards of Apple and Cherry trees: a stone house with 10 rooms, a cellar and three porches: a stone wood house: Also a brick house with 5 rooms and a cellar: likewise a milk house, a frame barn and other out buildings. The land lies generally well for cultivation, and the soil is good. It is calculated for a dairy farm.

A FARM of 57 acres situated 40 miles from town upon a good road, with 45 acres in cultivation: an orchard of 5 acres of Apple and Peach trees, a frame house with 3 rooms and a good frame barn 45 by 30 feet. The land is good and favorably located for tillage.

A fertile *FARM* of 160 acres in Switzerland co. Indiana, having 80 acres in cultivation: a good two story brick house with 6 rooms and a cellar, a substantial frame barn 70 by 46 feet, and a large orchard of apple, cherry and peach trees.—The land is level and the soil excellent.

A good *FARM* of 84 acres, situated 12 miles from town upon a road, having 60 acres in tillage, the rest well timbered. The improvements consist of a good brick house with 4 rooms, a large cellar and a porch, also a [illegible] house, a frame barn, a frame cow house for 1[illegible] [illegible], a frame wash house and other out buildings; likewise an orchard of choice apple and pear trees. The whole farm is well fenced and watered with many springs.

A FARM of 106 acres, situated 12 miles from town upon a road, having 65 acres in culture two log houses with 3 rooms each a large frame barn and an extensive orchard of apple and pear trees. The land is good and favorably located for cultivation. It consists of rich bottom and upland.

An excellent *FARM* of 340 acres, situated upon a good road 8 miles from town, with, 200 acres, in cultivation the rest well timbered; two good orchards of apple, cherry quince and peach trees, a stone house with 6 rooms, a cellar and a porch also two comfortable frame houses; two frame barns, a frame cow house and other buildings. The land is rich well located for tillage and watered with many springs. This is a superior farm.

A handsome Country Seat with 58 acres of land situated [illegible] miles from town upon a good road having an [illegible] two story Brick House containing seven rooms, a kitchen and a cellar also a cistern and a Smoke House, and other outbuildings; likewise a tenant's House, a commodious new Frame Barn [illegible] Stable and an Orchard of 6 acres of choice Apple Pear Plum, Quince and Cherry trees. There are 10 acres of woodland, the rest [illegible] meadow or arable land. The soil [illegible] [illegible] buildings are new, and composed of the [illegible] materials.

A FERTILE FARM of [illegible] acres calculated for a country seat, [illegible]

A COUNTRY SEAT [illegible]

[illegible]

AGENTS FOR PHILANTHROPIST.

[illegible]

Thomas Jones, [illegible]
George McMillan, [illegible]
Rev. James Wood, [illegible]
Andrew Robinson, [illegible]
Dr. James [illegible]
James M[illegible]
Wm. B[illegible]

ILLINOIS.

Rev. John J. M[illegible]
Dr. Geo. W[illegible]
[illegible]

MICHIGAN.

Alexander McFarran, *Detroit.*
Henry Dunlap, *Monroe.*
Rev. John Dudley, *Flint River.*
F. V. Curtis, [illegible]
B. G. Walker, *Grand Rapids.*

RHODE ISLAND.

Josiah Cady, *Providence.*

NEW YORK.

R. G. Williams, *New York City.*
[illegible]
Rev. [illegible] B. McKee, *Rochester.*
Aaron L. Lindsley, *Troy.*

MASSACHUSETTS.

I. Knapp, *Boston.*

REMOVAL.

EMERY & HOWELLS,

Have Removed their [illegible] Manufactory and their [illegible] business, to their new stand on Main street, [illegible] Front [illegible] where they have on hand of [illegible] material and [illegible] workmanship, and offer to sell on [illegible] terms,

[illegible] Cedar Churns,
[illegible]

CONFECTIONARY.

[illegible]

NEW BOOKS.

[illegible]